

FREEDOM OF CATHOLIC OPINION

The Associated Press "shocked" a great many Catholic newspaper readers by its May 17 story on this Review's editorial, "Peaceful overthrow of the U. S. Presidency" (5/22). We regret that we cannot acknowledge the letters of protest sent us by Senator McCarthy's admirers nor discuss the McCarthy issue over the telephone with the many Catholics who feel conscience-bound to set us—and Attorney General Brownell—right on the constitutional separation of powers.

An uncritically pro-McCarthy diocesan weekly immediately complained about our editorial. It relayed to its readers the assurance that *AMERICA* "represents the thinking of a small minority of members of the Society of Jesus."

This comment is rather out of line. When this Review was established in 1909 as a national Catholic weekly journal of opinion, nothing was said in the official document about "representing," in the sense of being a barometer of, the thinking of either a majority or minority of American Jesuits.

This is not a Gallup-poll publication. We know of no Catholic publication in this country which professes to be. *AMERICA* has never aimed at reflecting the opinions of its readers. Perhaps the statement recently given by the Editor-in-Chief in reply to a request from AP will help clarify our role:

It may be of interest to Catholics and non-Catholics alike to know that the Jesuit superiors who select the Editor-in-Chief and his associates on *AMERICA* have always allowed them the wide latitude of editorial freedom necessary to the publication of a weekly review of opinion, without intervening in any case where the position they have taken seemed to be within the limits of what is defensible comment on public issues. In the nature of things there cannot be any "official" Jesuit position on most public issues. All that is possible is well-informed, judicious analysis by Jesuit editors—usually about ten in number—selected and retained on the staff of *AMERICA* because such editors are believed to have the necessary qualifications for this difficult and specialized work.

In a word, *AMERICA* is published today under the same conditions under which it has always been published—except that the staff, drawn from various sections of the country, is somewhat larger. As those in the trade must know, these are the only conditions under which a weekly review can be published.

The *Catholic Herald* of the Sacramento diocese published an editorial in its May 20 issue which is relevant to a discussion of freedom of Catholic opinion. It described as "most refreshing" Cardinal Stritch's exhortation to Catholic editors on May 13, at their Chicago meeting, to be "a bit more daring." The "little" editors, the *CH* explained, had been under the impression that the metropolitan Catholic weeklies had set a "party line." Perhaps the "little" editors will now follow His Eminence's lead by allowing themselves more elbow room. With support, they can withstand the pressures. But freedom has its price tag.

CURRENT COMMENT

Archbishop Alter on Catholic loyalty

Another authoritative Catholic voice has been raised in the Church in America to refute the charge that the Catholic Church is a threat to the religious-freedom guarantees of our Federal Constitution. The spokesman was Most Rev. Karl J. Alter, Archbishop of Cincinnati. The occasion was the golden jubilee of Archbishop John J. Swint, Bishop of Wheeling, W. Va. In the sermon preached on May 12 in Wheeling's St. Joseph Cathedral, Archbishop Alter paid tribute to the American political institutions and traditions of religious freedom which had made possible the great progress the Church has achieved in this country since the 75-year-old jubilarian assumed the direction of the Wheeling Diocese in 1922. Catholics consider it a libel on their loyalty, said the archbishop, to impute to them "a political intolerance which is erroneously assumed to be a corollary of our religious convictions." Citing the Dec. 6, 1953 address of Pius XII to the Italian Catholic Jurists in support of his theme, the Cincinnati prelate declared:

It can be stated categorically that there is no doctrine of the Catholic Church which places upon its members the obligation to work either individually or collectively for a change in respect to that religious freedom which is guaranteed to all of us by the Constitution of the United States.

The sermon, preached in the presence of Samuel Cardinal Stritch, who presided at the Solemn Mass of Thanksgiving, is a noteworthy addition to the clarifications made by responsible Church spokesmen on the compatibility of religious toleration with Catholic teaching.

Legion's second look at Unesco

Last year the National Executive Committee of the American Legion passed a resolution roundly condemning the United Nations Educational, Scientific and Cultural Organization (Unesco). Enemies of the agency rejoiced. The authority of the Legion was invoked in school-board meetings throughout the land. The fanaticism of its ideological bedfellows seems to have caused the Legion misgivings. A Special Committee began a comprehensive study of Unesco, resulting in a report presented to the National Executive Committee at its meeting May 2-4 in Indianapolis. The committee, headed by Ray Murphy, past national

commander, carefully examined the charges that Unesco reflects ideals and philosophies alien to the American tradition and that it is atheistic and subversive. It found them all false. To the charge of atheism, for example, the committee replied that the Vatican has a permanent representative at Unesco. "The Catholic Church, which is hardly atheistic or communistic, has actively fought what it considers unwarranted attacks on Unesco as atheistic." Blame for the fact that "a small number of patriotic organizations" oppose Unesco is laid at the door of the American Flag Committee, whose anti-Unesco material the committee found to be a "complete fabrication." It was on this material that the National Executive Committee "apparently based its Resolution No. 33" last year. The thoroughness of this factual report encourages us to hope that the Legion will adopt the committee's recommendation to accept membership on the U. S. National Commission for Unesco. That would indeed be an *amende honorable*.

TVA loses Mr. Clapp

Though the tell-tale signs should have been obvious enough, many people throughout the vast valley of the Tennessee River continued to hope until the very end that the President would reappoint Gordon R. Clapp to another nine-year term as TVA's chairman. The deadline came and passed at midnight of May 18 with no word from the White House. When reporters asked the President at his press conference the next day whether he had a new chairman in mind, he replied that he was still seeking a professionally competent, nonpolitical person whose integrity was beyond reproach and whose philosophical outlook on power problems agreed with his. That Mr. Clapp did not satisfy all these requirements the President made clear later the same day when he addressed a letter to the retiring chairman, conveying his best wishes for the future. Ever since Mr. Eisenhower—at a press conference last June 17—referred to TVA as an example of "creeping socialism," the philosophical clash between him and the chairman of TVA was apparent. So there was really no reason to hope that this able, experienced public servant would be asked to stay on. However regrettable Mr. Clapp's departure may seem to

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many, no one can reasonably question the President's authority to let him go. Every President has the right to have in such a key job as the TVA chairmanship a man who shares his own outlook on public power *in general*. In saying this we assume, of course, that, so far as TVA is concerned, Mr. Eisenhower's appointee will be fully in sympathy with the objectives of the law which established that agency. This the law itself requires. For the rest, Mr. Eisenhower's generous tribute to Mr. Clapp's able, impartial administration of TVA suggests that this was one of those hard decisions which no President enjoys making.

Labor reacts to adversity

Is the Taft-Hartley Act turning out to be a blessing in disguise for the labor movement? The question popped unbidden into our minds as we reviewed the proceedings of last month's session of the AFL and CIO executive councils. Meeting in Washington, the CIO leaders voted to affirm the no-raiding pact with the AFL which Messrs. Meany and Reuther initiated last year. The only important union which abstained—the Steelworkers—did so temporarily until certain questions about its jurisdiction could be clarified. The AFL chieftains took similar action at their meeting in Chicago. Only two important AFL affiliates—the Teamsters and Carpenters—refused to sign the agreement. In addition to this constructive move, the AFL executive council approved a plan for settling jurisdictional disputes *within* its large and growing family. Since the CIO already has a similar plan in effect, the entire labor movement, with the exceptions noted above, is now committed to an orderly and civilized program for handling inter-union disputes. This is significant not only because it indicates a growing awareness of the need for satisfying legitimate public criticism of unions, but because it reveals as well a new concern for labor unity. Both these developments would have come with time, but Taft-Hartley may well have accelerated them. In addition to outlawing jurisdictional strikes, that law provides a means for settling inter-union disputes which is repugnant to labor. To forestall growing Government interference in their affairs, the unions had to act themselves. Such are the uses of adversity.

Equal pay for women

Last month the British Government announced that it would start applying in all departments the principle of equal pay for women. By March, 1955, if present plans are carried out, the old practice of paying women less than men for the same work will have been completely eliminated. It is expected that this reform, undertaken by a Conservative Government, will have repercussions throughout British industry. The point in mentioning this policy here is that, so far as women workers are concerned, our own industrial-wage practice leaves much to be desired. To insure fair treatment to American women workers, Rep. Frances P. Bolton (R., Ohio) introduced a bill early in the pres-

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ent session of Congress which would "prohibit discrimination on account of sex in the payment of wages by employers" and would make it possible for women workers to collect wages lost through such discrimination. This bill (H. R. 7172), which has since been languishing in the House Committee on Education and Labor, stands no chance whatever of reaching the floor. Though Mrs. Bolton's bill may not be the best means of obtaining its objective, there can be no question about the moral soundness of that objective. On Aug. 15, 1945, Pope Pius XII told the Congress of Italian Catholic Women Workers: "The Church has always held that women should receive the same pay as men for equal work and output." Regardless of the presence or absence of man-made laws enforcing this obligation, employers are clearly bound by it.

Women's rights in Africa

In all the discussions about the fate of Africa's populations, little is said or thought about her least vocal element, her women. Yet their status is a central problem in any plans by governments or religious missionaries to improve the condition of the native peoples as a whole. Consigned to a definitely lower place than men in the traditional social order, Africa's women desire recognition of their personal dignity as individuals and acceptance as responsible persons in the conduct of family life. In order to study the problem at first hand, the World Union of Catholic Women's Organizations, meeting recently in New York City, issued a questionnaire on family law to groups of women in the various African territories. As a result of this inquiry, Miss Alba Zizzamia, spokesman for the World Union, submitted proposals to the UN Commission on the Status of Women and made specific recommendations for trust and non-self-governing territories. The proposals asked for full freedom for African women in the choice of a spouse. For widows, they asked the right of custody of their children and complete freedom to remarry. Other requests were for the abolition of child-betrothals, establishment of a civil register in which civil and religious marriages would be recorded and administration of family allowances so as to benefit directly the wife and children and not encourage polygamy. A resolution proposed by the delegates of Haiti and Iran, incorporating these recommendations, was adopted by the commission with certain amendments. Miss Catherine Shaefer, likewise speaking for the WUCW, asked for equal pay for equal work for all women, citing Pope Pius XII.

Technical assistance succeeds

A 79-nation survey by foreign correspondents of the N. Y. *Times*, reported in its issue for May 24, piled up impressive evidence that the "share-the-know-how" strategy of the world-wide technical assistance programs is registering solid results. The two-page *Times* report documented important gains in the struggle against famine and stagnation in underdeveloped countries due directly to TA programs of the United

States, the United Nations and other agencies. By adopting modern techniques and equipment, India, for example, has increased her food output by 5 million tons. The time may be near when India will be entirely self-sufficient in food production. In Korea, experts from 27 nations are teaching the people such diverse skills as peat digging and harbor dredging. Modern knowledge has cut the hog-cholera mortality from 49,000 pigs in 1949 to fewer than 100 last year. In Laos a winning fight goes on against yaws and malaria. Though there are flaws in the program, it remains one of the few really bright spots on the world scene. The *Times* survey strongly undergirds the timely resolution of the Catholic Press Association at its recent meeting in Chicago. The CPA warned against the "temptation to neglect all but military and investigative means" of stopping communism, and urged continued economic and technical assistance to underdeveloped nations by the U. S. Government. We cannot afford to let our young TA strategy get lost in the shuffle of what people are more inclined to regard as the "big doings" in Washington.

Atheism in French literature

When Friedrich Wilhelm Nietzsche announced the "death of God" in the mid-19th century, he was unwittingly writing a preface to many a literary work of the century to follow. This is the conclusion of Père Louis Barjon, S.J., of the editorial staff of *Etudes* in Paris. In the May issue he interprets the effects of the Nietzschean atheistic humanism in a skilful article, "The Silence of God in Contemporary Literature." Ours, he says, is not simply an age of anxiety; it is the epoch of "lost children." Père Barjon recalls the letter written March 17, 1907 by Jacques Rivièr to Paul Claudel. Rivièr tells his friend that he sees Christianity to be dying; the steeples over our cities no longer signify the prayer of our people. Rivièr came back to the Church. But thousands of his contemporaries followed the gospel of Nietzsche. Today, writes Père Barjon, the modern atheist has essayed to put on trial, as it were, both God and Christianity. He wants nothing less than to construct a new religion in which man-without-God may accomplish a totally human destiny. In *The Plague* by Albert Camus, Tarrou asks: "Can one be a saint without God? This is the only real problem I recognize today." By his analysis of the works, not only of Camus but of Gide, Montherlant and Sartre, Père Barjon gives some striking insights into the intellectual temper of modern France as portrayed in her recent literature. The profound paradox of this new atheism is that by his unceasing effort to root God out of man's life, the atheist finds himself more and more deeply entangled in God's reality and hence vulnerable to His love.

Yugoslav Reds woo believers

One of Tito's chief aides made a speech recently that seemed, on first sight, to hint at a new religious policy in Yugoslavia. Addressing the congress of the

Slovene Communists in Ljubljana, Vice President Eduard Kardelj urged the delegates to seek the support of Christians of good will "in building socialism." According to an RNS dispatch of May 21, he said that exaggerations had been committed in the past. Communists, he said, must find ways of enlisting honest people in the system of civil administration "even though they are religious." Only the course of coming events will reveal precisely what the Communist spokesman meant in making these recommendations. The rest of his speech provides no basis for optimism. He repeated that party members cannot be believers. He warned that believers must be prevented from using the schools for what the Reds call "religious propaganda." Religion must be "depolitized" and "declericalized," so that it becomes the private affair of the individual. This means that a man's conscience should have no bearing upon the work he performs in the creation of the Communist society of the future. "The essential thing," declared Kardelj, "is that we isolate the reactionary, anti-Socialist elements from the believers and honest working people." In the language of communism, what this says is simply that the Red regime of Yugoslavia now sees the utility, even the necessity, of utilizing believers for its own purposes against the day when, in Communist theory, religion will "wither away."

Billy Graham's London "crusade"

London's Wembley Stadium was jam-packed with 120,000 people when Billy Graham, U. S. Southern Baptist evangelist, concluded his three-month London "crusade" on May 22. He directly evangelized 1.75 million persons, not counting his radio audience. Even the conservative London *Economist* admitted that he was on the right "wave length" to satisfy the spiritual hunger of the English people. How enduring the results of his preaching will be is doubtful. The London *Daily Mail* raised this question:

His power—and power he has—is in his indivisible [sic] conviction that he knows the right way of life . . . He uses no argument of dogma or theology. He does not assume the possibility of doubts. He punches home the facts [sic]—the facts that he reads out of the Bible in his hand . . . [But what of] the vast majority that go away in silence without having given any sign . . . of whether they have been helped or disappointed?

Most striking was the presence on the platform of the Archbishop of Canterbury, together with other high officials of both the Anglican and Nonconformist churches. Their presence at such a rally suggested that, in the face of great spiritual hunger, representatives of traditional, institutionalized forms of Protestantism were acknowledging that Billy Graham was succeeding where they have failed. Evangelism appeals to people's interest in the Holy Scriptures, salvation and vigorous preaching. Whether it interests people in Christ's full revelation in Catholic teaching may depend partly on the techniques we use with those who have been thus evangelized.

HALF A LOAF FROM CONGRESS

With time running out on the 83rd Congress, it becomes increasingly clear that the President will be obliged to settle for a smaller part of his legislative program than he expected last January.

To some extent this disappointing outcome of a year's study of national problems by various Presidential commissions can be attributed to unsympathetic Democrats. But the chief blame rests with the President's own party. As the N. Y. *Herald Tribune* observed editorially on May 24, the President's program was an effort to seize the initiative from those Republicans who think "purely in negative terms," and to affirm control of the party by its liberal elements. It was also an attempt to make GOP legislative achievements, rather than domestic communism, the issue in the 1954 elections. For the partial failure of the President's program the reason must therefore be sought within the Republican party. Just as divisions within the Democratic party greatly frustrated former President Truman, so the serious splits within the GOP are handicapping his successor.

Of the major items in the President's program, two are already doomed. During this session of Congress there will be no revision of the Taft-Hartley Act and no liberalization of foreign-trade policies. In view of his campaign promises, the failure to revamp Taft-Hartley is no doubt embarrassing to the President, but it is not nearly so serious as the refusal of Congress to lower barriers against trade. Conscious of the deadly nature of the world challenge to American leadership, the President did all a President can do to chart a 20th-century trade program. Now he must settle for a year's extension of the Reciprocal Trade Agreements Act. Even then he may have to ward off protectionist amendments.

While all hope has not yet died, chances are slim that Congress will vote the admission of Hawaii as a State or approve flexible price supports for farm products. It is likewise doubtful whether it will appropriate all the monies requested for continuing the Point 4 and foreign economic-aid programs. Nor do bills depriving Communists of citizenship, providing for reinsuring the risks of private health agencies and removing certain inequities from the McCarran-Walter Immigration Act appear to have much of a chance.

That leaves only the St. Lawrence Seaway—a notable victory for the President—amendments to the Social Security Act, new housing legislation and tax-reform legislation. It is a virtual certainty that Congress will extend Old Age and Survivors insurance to some 10 million persons and also increase both contributions and benefits. It is equally certain, despite scandals in the Federal Housing Agency, that the President will win approval of most of his housing program. Chances are only fair, however, that the Senate will pass the House-approved tax bill intact. For one thing, it may knock out the President's controversial scheme, strongly supported by Treasury Secretary Humphrey, for special treatment of dividend income.

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WASHINGTON FRONT

There is in Washington a type of convention or congress which could take place in no other city. It is composed of delegates from as few as half a dozen to as many as half a hundred national organizations gathered to further or to oppose specific legislation in Congress. These meetings follow a well-worn routine. The first morning they are briefed by some leaders and supplied with armfuls of "literature"; then they troop off to Capitol Hill to "interview" their respective Senators or Congressmen.

The next afternoon they meet again to make their reports. Tellers keep score on how the various members of Congress stand. Then they pass resolutions, of which Congress gets copies. This observer has attended such meetings in the past, e.g., on youth, housing and race relations. There is rarely any publicity; none is sought. The object is solely to let members of Congress "know." I have been excused from the visits to the Hill, being a voteless citizen of D. C. with no representative.

Last week, as I write, was World Trade Week in Washington. Its principal sponsors were the local Board of Trade and the Committee for a National Trade Policy, of which Charles P. Taft, brother of the late Senator, is president. The groups that met were for lower tariffs, extension of reciprocal trade, more power for the President in "trade, not aid," and against the Buy American Act and the two crippling gimmicks in the reciprocal-trade act: the "peril point" and the "escape clause."

These gimmicks take effect when the Federal Tariff Commission decides that a given executive tariff agreement with another country has imperiled a domestic industry and advises the President to this effect. He then can, if he wishes, escape the agreements by raising tariffs on his own. The three most recent such recommendations made (on watch movements, pipes and scissors) he has rejected. The Buy American Act has a greater binding force. It requires the Government to accept the lowest American bid on a project, even when higher than a foreign one.

The President has made it clear that he is for foreign trade, and hence for lower tariffs. His difficulty is that his party, and even his Cabinet, are divided. Big companies like General Motors, General Electric, Westinghouse, Singer, Texaco, Gulf Oil and the cotton industry, all of which depend greatly on exports, are in favor of lower tariffs, so that foreign countries can earn dollars to buy their goods. But the bulk of smaller industries, dealing domestically, are all for high protective tariffs. This is a fundamental cleavage in American business. The President, or someone near him, will be a genius if he can solve the dilemma.

WILFRID PARSONS

UNDERSCORINGS

Summer Occasions. Fordham University's Institute of Contemporary Russian Studies summer school, July 5-Aug. 13 . . . Eighth annual Vocation Institute, University of Notre Dame, July 15-18 . . . American Guild of Organists' 22nd biennial convention, St. Paul, Minn. (Mrs. A. J. Fellows, 1996 Marshall Ave., St. Paul) . . . Friendship House Interracial Summer Schools, weekends during summer on Friendship House farms near New York, Chicago, Washington, D. C. (Miss Bernadette Praetz, 41 W. 135th St., Box 16, New York 37; Miss Dolores Price, 4233 S. Indiana Ave., Chicago 15; Miss Regina Martin, 814 Seventh St. S. W., Washington, D. C.).

► On May 15, at the University of Detroit, a new association was organized, the Catholic Association of Foreign Language Teachers. Its purposes are to promote intellectual, social and spiritual contacts among Catholic teachers of foreign languages in Catholic schools and universities, and "articulation of the teaching of and studies in the various foreign languages between the three levels of instruction in Catholic educational institutions." President of the association is Sister Charles Ellen, S.C., teacher of French at the Shrine of the Little Flower High School, Royal Oak, Mich.

► Regis High School, New York, conducted by the Society of Jesus, revived its annual public Homeric Defense after a lapse since 1942. On May 21, eight seniors, armed only with the Greek text of the *Iliad*, for two hours answered questions from a panel of six examiners. Each student was responsible for three books of the epic.

Two new episcopal appointments were announced May 26 by the Apostolic Delegation in Washington, D. C. Msgr. Jeremiah F. Minihan, pastor of St. Catherine's Church, Norwood, Mass., was named Auxiliary Bishop of Boston; and Msgr. Leo C. Byrne, pastor of Immacolata Church, Richmond Heights, Mo., was named Auxiliary Bishop of St. Louis.

► Rev. Francis P. Le Buffe, S.J., aged 70, died in New York City on Ascension Day. Associate Editor ('22-23) and Business Manager ('26-38) of AMERICA Mng. Ed. of *Thought* ('26-39), Fordham Law Regent ('20-22) and Social Service Dean ('23-26), he wrote widely on religion, anthropology and jurisprudence. He founded the Catholic Evidence Guild ('28) and was the Sodality's regional secretary. R. I. P.

At South Haven, Mich., May 26 died Waldemar Gurian, 52, professor of political science at the University of Notre Dame and editor of the *Review of Politics*. He was an international authority on communism, author of books on its theory and practice and of many articles and reviews in *Foreign Affairs*, AMERICA, *Commonweal* and other journals. R.I.P. C.K.

Free world is shrinking

In his Paris address of May 22 Cardinal Spellman warned that the free world is shrinking. Time is running short. Unless we put an end to our indecision in the face of the Communist threat, he declared, the free world faces the danger of enslavement.

The facts bear out this warning. The French, despite heavy U. S. support and their own heroic resistance, have lost a lot of ground in Indo-China.

To this loss must be added the growing danger that Guatemala will go Communist within 18 months. British Guiana was saved by drastic British action. Communism is burgeoning at our back door.

Other ominous facts are equally clear. Since January, 1953, U. S. foreign policy was to be so "dynamic" as to set up "liberation" instead of mere "containment" as its goal. It has failed to hold the line even on containment. As Vice President Nixon has suggested, we gave up containing the Reds in Korea only to find them "liberating" Indo-China.

The "threat of instant retaliation," we hoped, would stop the Communist armies cold. It hasn't. The threat itself, let us confess, was largely verbal, in the nature of a bluff. It is being called.

When this threat failed to petrify the Reds, Secretary Dulles resorted to "united action" in Southeast Asia as a hastily improvised substitute. This might still work—given time. But will we be given the time? The "monsoons," advertised as nature's remedy for our sluggish Asian defense system, have belied their press notices.

This Review has conscientiously avoided captious criticism of U. S. foreign policy. Secretary Dulles has never had a free hand. Congress has him by one arm and the American electorate by the other. Counsels are divided among top U. S. military and diplomatic officials. Our allies have their own grave problems, which have become our problems, too. The Secretary of State has flown to and fro. He has negotiated without end. But the results, which are what count, have been meager. He cannot be expected to retrieve over the conference table what we are losing on the field of battle. Reds are not our benefactors.

The instant problem is not Europe. Our postwar policies there have prevented it from being picked off. The instant problem is Southeast Asia, where "united action" may perhaps work better than we now hope.

But working on the assumption that Southeast Asia lies in mortal danger, some analysts are beginning to explore a new and admittedly daring line. This is that the United States, backed by Congress and an alerted public opinion, really exercise its leadership. Let us carefully explain to our allies, the argument runs, that we have crossed the Rubicon. We cannot any longer rely entirely on "negotiating" with an enemy who spends his time crushing resistance.

Therefore we feel obliged to undertake to stop Red aggression in Southeast Asia by whatever means prove

EDITORIALS

necessary. We are pressuring nobody. We will welcome and even expect support, whether through the UN, "united action" under its "moral sanction" or in any and every other way. We have no desire to "go it alone," and trust we won't have to try.

If the United States would really *lead* in this way, the chances are (in this reasoning) that our allies, at their own pace, would join us. Bolstered by proof that we meant business, they would soon agree that we had taken the only practical course. No one likes exposing our youth to the risk of dying for freedom under God. The only question is whether this is not preferable to "creeping enslavement."

Mr. Baruch's survival advice

In our book, Bernard M. Baruch copper-riveted his right to the title of "elder statesman" in his final lecture of a series of three at City College, New York on May 17. He suggested seven "adjustments in American defensive strategy" which actually look far beyond his stated purpose of "seeing that no enemy is tempted to gamble on destroying us with one lightning blitz."

First, we must never give up the hunt for peace and security through agreement. "This requires our thinking through the possible terms on which we are willing to settle as well as what we will fight for." Second, we and our allies must maintain sufficient "immediate striking power" to deter aggression. Third, because of the possibility of a surprise attack, we must put far greater emphasis on weapons in hand and in reserve and less on capacity to produce them. Fourth, we must devise with our allies an over-all, global strategy for peacemaking, instead of trying to deal with a global struggle through piecemeal action, as we have done since Potsdam.

Fifth, to devise this global strategy, "there should be one over-all thinking body in the Government, doing this and nothing else." The National Security Council, which has sought to serve as such a body, "has not yet risen to what is needed." In his first lecture Mr. Baruch had asserted that the members of the NSC, which was set up in 1947 as a sort of super-cabinet, are "all men so busy with executive problems that they don't have time to think."

This Review concurs with Mr. Baruch on the need for such an "over-all thinking body." It has favored the formation of such a group for a number of years. One function of that body might well be to supply members of Congress with its findings on international

relations. Many of them are so busy with legislative problems "that they don't have time to think," any more than the Executive Department.

Sixth, we should organize ourselves to see the peace-making through. "We must learn to pace our efforts according to what our security requires, and not to desires for lower taxes or wishful thinking about Soviet intentions."

Seventh, all the mobilization powers that would be needed in a war emergency should be enacted now on a standby basis. Mr. Baruch recalled that he had argued for such a law for thirty years. The new look on the face of a future world war—that it will almost certainly begin by an atomic blitz—seems to make his mobilization law a "must."

To these seven "adjustments" the dynamic elder statesman added other sage advice. "The acid test of any policy we lay down will always be our answer to one question: what are we willing to give up to see that policy through?" Heretofore, we have succeeded only when, as in Korea, we made the necessary sacrifices . . ." To oppose universal military training or readiness to mobilize on the ground that they infringe on the freedoms we are fighting for is to misunderstand the meaning of freedom. "The only freedom man can ever have is the freedom to discipline himself." If we do not use this self-discipline to "forge the common disciplines" which will unite the free world in effective defense, we shall have "the disciplines of slavery and tyranny thrust upon us . . ."

All of us, perhaps especially our policy-makers, are indebted to Mr. Baruch for helping us "to understand the kind of world we live in." It remains for us to prove by our sacrifices that we have "the ability to adjust to that world."

Turning back French communism

Socialist Jules Moch, France's Minister of the Interior from 1947 to 1950, knows a Communist when he sees one. As one of their bitterest foes, Communists also know him, for M. Moch dealt their party many a decisive blow at the height of its prestige just after liberation. So the old Communist-fighter writes with authority in his May 23 article, "A Frenchman's Cure for French Communism," in the *N. Y. Times Magazine*.

When he reminds us that since 1946 the circulation of Communist dailies in France has dropped 66 per cent, that party membership has fallen from 800,000 to half that number, that the Communist trade union organization (CGT) has gone from five to less than two million members and that today the "cocos" find it hard to rally an audience for their best-advertised meetings, we know that this is partly the result of his own work. Less hopeful, however, is the persistent fact that at the polls 25 per cent of the electorate votes the CP ticket by sheer force of habit.

French communism, he says, cannot be fought by

outlawing it. The French Constitution is based on the principle, stated in the Declaration of the Rights of Man and of the Citizen, that no one may be molested for his political, philosophical or religious opinions. Civil-service appointees may hold whatever convictions they choose, so long as they do not permit them to influence the discharge of their functions. To hunt down, prosecute or imprison French Communists is therefore simply out of the question. The French are so prone to sympathize with those they consider oppressed that the surest way to win a French election is to become a political prisoner and conduct your campaign from inside a jail.

What can the French do then, to destroy the power of communism in France? M. Moch suggests as one means the exposure of the hangings and shootings in Russia's satellite countries, whenever there is indisputable evidence to prove the charges. It will also help to keep showing the exact parallelism between the international strategy of the USSR and the tactics of the Communist party inside the free nations.

But most important of all, something must be done to repair a French standard of living by which workers still earn less than \$60 a month. Housing is in a disgraceful state, brought on by rent-freezing in 1944 and the subsequent devaluation of the franc. There has been very little new housing construction since.

In some respects, M. Moch writes with an astounding naïveté. One might gather from him that time stretched out infinitely before us for the solution of the problems of Western defense. He urges us, for example, not to upset French nerves by urging the rearmament of Germany, nor to weaken the psychological front in France by military aid to Spain. He himself opposes the European Defense Community.

As a typical rationalist republican, M. Moch concludes that in a country with a tradition of a century and a half of freedom and 75 years of free, compulsory education, reason will ultimately and inevitably triumph. With signs of reason's victory so distant today, M. Moch's 19th-century ideology seems ill-suited to the present crisis. If he looks at the clock he should realize that time has just about run out.

Schools as Christian communities

Catholics in the United States are rightly proud of their constantly expanding schools and colleges. These are magnificent monuments to the determination of our laity, clergy and hierarchy that Catholic youth must receive a religious education. The spirit of sacrifice that has made them as good as they are will vastly improve them in the decades ahead.

However, as Socrates was fond of saying, "The unexamined life is not worth living." Hence we ask ourselves many questions about our schools, knowing that their growth will be better directed and their apostolic purpose better served by our willingness to

submit to unceasing self-criticism. Such criticism often takes place within the ranks of American Catholic educators. At times a voice from outside deserves to be heeded.

One such voice is that of Christopher Dawson, on whom Prof. Frank O'Malley of Notre Dame draws heavily for an article, "The Culture of the Church," in the April *Review of Politics*. Both Mr. Dawson and Dr. O'Malley believe that the function of the Catholic college is to teach Christian culture in the framework of a Christian community. But, writes Dr. O'Malley, our colleges today fall far short of being Christian communities, nor are they generally successful in communicating the culture of Christendom. On the one side there are "opportunities for parochial pieties," and on the other the life of the "academy," but nothing or no one appears to be at hand to join the two together. In too many of our colleges, he contends, we have religion without culture or culture without religion. Hence "our intellectual works are indistinguishable from those normally stigmatized as secular or 'unholy'."

Although these generalizations could stand some testing, they do suggest worth-while questions. Is it possible that we are so wrapped up in all the external mechanisms by which we "orientate" our freshmen and "place" our seniors that we forget what Catholic education is supposed to do for them in the four years in between? Is there a sense in which, to paraphrase Peter Viereck, we have "committed" public relations and gone lustng after stadiums? Do we sometimes adopt general methods and standards hardly distinguishable from those of a State university? And are we perhaps too frequently satisfied if our "outcomes" compare favorably with theirs by the same secular yardstick?

We know perfectly well how different we ought to be. We recognize, too, that even the most highly accredited academic routine can never take the place of what Mr. Dawson says was central to early Christian education—"a process of catharsis, an illumination which centered in the Christian mysteries and which was embodied in a cycle of symbolism and liturgical action." Where today, with our constant getting ready for some examination or other, "do we find that joyful sense of the discovery of a new and wonderful reality that inspired true Christian culture?"

In a word, have we not to some extent ourselves become secularized even while we were busy inveighing against the secularism that surrounds us? Could it be that our very efficiency, our organization, the smooth purr of our educational "plants," as we like to call them, have dulled our respect and reverence for the personalities of our students and teachers? These are not meant as jibes at the zealous and overworked administrators of our schools and colleges. We simply voice the very questions which administrators frequently ask themselves in an age when techniques, statistics and external activity threaten to invade the very form and meaning of Catholic education.

Court follows through

After its history-making decision of May 17 banning compulsory racial segregation in public schools, the U. S. Supreme Court took action May 24 on six other cases involving segregation.

Three cases where lower courts had handed down decisions favorable to segregation were remanded to the lower courts with instructions to re-examine their decisions in the light of the May 17 ruling.

University of Florida: The State Supreme Court of Florida had held that an offer to four Negroes of instruction at the university until such time as Florida A. and M. for Negroes could provide facilities equal to the university's was sufficient protection of their rights. The Negroes were asking unqualified admission to the university.

Louisiana State University: The U. S. Court of Appeals at New Orleans had voided an injunction issued by a U. S. District Court forbidding the university to refuse admission to a Negro applicant.

Louisville, Ky., City Amphitheatre: The U. S. Court of Appeals in Cincinnati had refused to order the Louisville Park Theatrical Association to admit a Negro to a performance in the city-owned amphitheatre in Iroquois Park, which in the city park system is reserved to whites. The court ruled that the discrimination was the act of the private association, not of the city.

The Supreme Court decided three other cases by refusing to entertain appeals from the decisions of lower courts. The decisions it sent back for re-examination were favorable to segregation; these were unfavorable to it. They were:

Midwestern University, Wichita Falls, Texas: The U. S. Court of Appeals in New Orleans had ordered the university (formerly Hardin Junior College) to admit six Negro students, on the ground that the nearest Negro college was outside the Wichita Falls district.

Houston, Texas, municipal golf course: The same U. S. Court of Appeals had ordered the city to allow Negroes to use the golf course. In December, 1951 the court had upset a finding by a U. S. District Court that a park for Negroes without a golf course was "substantially equal" to a park with one (AM. 1/5/52, p. 366).

San Francisco Housing Authority: A California District Court of Appeals had ruled that exclusion of Negroes from a low-income public-housing project in accordance with a "neighborhood pattern policy" was a violation of the Fourteenth Amendment.

Our Negro fellow citizens, the group most affected by these decisions, are taking these unprecedented developments in a spirit of notable calmness. The statement issued by Negro leaders from 18 Southern and border States at Atlanta, Ga., May 22 evinces their determination to cooperate fully with their white brethren in bringing about the profound social changes that the Supreme Court's decisions portend.

Labor's politics in Japan

Richard L.C. Deverall

Mr. Deverall is engaged in labor-union work in Japan. He was chief of the Education Branch under the U. S. Occupation, 1946-48. He has traveled widely in the Orient as representative of the AFL's Free Trade Union Committee. Recent AMERICA articles by him were "Wild GI's: our black eye in Japan" (3/6/54), and "Red propaganda in Japan's movies" (11/14/53). The author was graduated from Villanova in 1938, with a B.S. in Education.

THE JAPANESE labor movement has run through two distinct cycles of alignment and split during the postwar period. When the pre-war Sodomei leaders on October 10, 1945 convened in Tokyo a conference of old trade-union leaders of right, left and center, it marked the first alignment of the postwar labor movement. From this conference emerged the trade-union center, Rodo Sodomei (Japan Federation of Labor), under the leadership of veteran machinist Komakichi Matsuoka.

An impoverished but spirited Sodomei leadership scurried about Japan organizing new unions under the enormous new freedoms guaranteed by the Allied Occupation of Japan. Meanwhile the Communist party organized within the Sodomei a caucus which, while proclaiming "labor unity," was secretly pursuing its own purposes within the revived organization.

Strange and amazing aid was given to the Communist party and its growing labor front by the agents of the Occupation. One U. S. Communist got into a key spot inside the Radio Section of SCAP (office of the Supreme Commander, Allied Powers) and the Japanese radio and newscasts of the first year were preponderantly on the side of the party. Indeed, the SCAP-sponsored "Hour of Heroes," a nation-wide broadcast, popularized old-time Communist leaders. A West Coast Communist was in charge of "labor education." Under him, the Army's library for Japanese in Tokyo was loaded with pro-Communist and outright Communist party books and pamphlets from the United States. A Nisei Communist in GHQ was busily encouraging the fabrication of pro-Communist newsreels. And a pro-Communist was for some time at the head of the entire Information Program of the United States Army in Japan. American Communists aided in the construction of a mighty student and labor movement.

And so by August of 1946, the Sodomei, though stronger than in pre-war days, was dwarfed by the formation of the Sanbetsu, an industrial-type union controlled by the Communist party and modeled on its American inspiration, the CIO. By early 1947, the Sanbetsu dominated Japanese postwar labor. A general strike call for January 31, 1947 was issued. Had it succeeded, a Communist *coup d'état* would have been staged. However, General MacArthur discovered the plot in time and the strike call was canceled by GHQ.

Despite this, the Occupation guaranteed the right to strike for all workers in Japan, including Government workers, railway workers, school teachers and

the like. But the Sanbetsu had not learned the lesson of General MacArthur's stern action against their general strike. By 1948 it had Japan's railways, coal mines, communications and schools in a complete state of disorder. To smash the Communist hold on labor and to frustrate its drive toward chaos and a subsequent *coup d'état*, the Supreme Commander was forced to deprive the 2 million Government workers of their right to strike. Thus the period of outright Communist domination came to an end with the loss of precious labor rights on the part of 2 million Government workers. They had paid heavily for Sanbetsu's rash bid for power.

As Sanbetsu crashed to the ground, most of its unions seceded and either went independent or initiated formation of a New Sanbetsu (Shin-Sanbetsu) which fought party domination of the labor movement. Sodomei had meanwhile reasserted its pre-war position of leadership; but within Sodomei a left-wing faction grew in strength and by 1949 captured control of the organization. The last remaining powerful anti-Communist leader within Sodomei, Matsuoka, was "purged" by an Occupation official friendly to the Left Socialists and bent on a new alignment of the labor movement.

Meanwhile the International Confederation of Free Trade Unions (ICFTU) had been born. This new alignment was implemented in Japan through a trade-union center known as the General Council of Trade Unions, or Sohyo. Sohyo, formally launched in 1950, pledged itself 1) to eliminate Communist influence from the Japanese labor movement; 2) to eliminate control of labor by partisan political parties; 3) to concentrate on economic-based trade unionism; and 4) to affiliate with the ICFTU.

A major mistake had been made by the Occupation in discarding Matsuoka, whose consistent record as an anti-Communist trade unionist went back thirty years. He was replaced by a student-intellectual, Minoru Takano, whose life had been steeped in long study of communism. Takano was not then a member of the Communist party, but of a dissident group of Communists who, while anti-Cominor, were for Red China. This is the man that the Occupation intellectuals picked to head an anti-Communist labor movement.

In November of 1950, the leftists disbanded Sodomei. Two-thirds of its membership, about 900,000, went over to Left Socialist Sohyo unions. The remaining 300,000, under Matsuoka, formed a new Sodomei in opposition to the Takano-led Sohyo.

On April 28, 1952, Japan became once more a free

and independent country. With SCAP gone, the Sohyo could show its true colors, which it did very clearly at the convention of July, 1952. Sohyo tied itself unconditionally to the Left Socialist party, announced its friendship for Red China, and in general echoed the general Communist line in Japan while denouncing the Communist party. The convention busied itself with long and loud denunciations of the United States, but uttered no criticism of slave labor in the Soviet Union, because its secretary-general, Minoru Takano, declared slave labor in Russia to be "theoretically impossible."

During late 1952 and most of 1953 Sohyo busied itself with the launching of a powerful anti-American movement which in its vicious content and dishonesty has few parallels. Sohyo organs screamed that the United States was turning Japan into a colony. The Sohyo Japan Teachers Union had children near American bases writing compositions in class on "The GI and the Prostitute." The anti-American movement of Sohyo became a virtual crusade against a United States which had raised a defeated and broken Japan to prosperity and new health.

Sohyo was the dominant force until the end of 1953. Then some of the rightist unions remaining in Sohyo, such as the powerful Japan Seamen's Union and the Textile Workers Union, denounced the course of Sohyo and said that Takano's leadership was completely denying the basic principles upon which the organization had originally been built. These unions joined with other free unions to form a caucus within Sohyo, the National Democratic Labor Movement Liaison Council (Minren), to propagandize for a return of Sohyo to its original principles.

The Minren group wanted no rift in the ranks of Japanese labor. But Takano, riding high in the Sohyo saddle, denounced them and, at the 1953 convention, effectively beat down legitimate criticism from right-wingers. Takano himself thus forced the split which is now developing for the second time since the end of the Pacific War. During January of this year the Minren group held conversations in Tokyo. As a result, the ex-Sohyo rightist unions are joining a stronger Sodomei to form a new trade-union center to represent economic-based, non-Communist, free Japanese labor.

Meanwhile Takano had further undermined the labor movement by the declaration of a simultaneous electric-power and coal strike in Japan for the last two months of 1953. Production was sharply cut, train service fell by 25 per cent, the city folks had little light and no gas, and many small and medium enterprises were ruined by the strike declared "to save labor from the reactionaries." As Dr. Ichiro Nakayama, president of Hitotsubashi University and concurrently

chairman of the Central Labor Relations Committee, later wrote:

When strikes in key industries cause destructive effects on the people's daily lives and cripple general industrial production, the public tends almost instinctively to turn critical against what it considers a "selfish" attitude of the trade union.

This most certainly did happen. The Government used public discontent to put through a new labor law which took from the Electric Power Workers the right to stop power and refused to the Coal Miners Union the right to withdraw maintenance personnel. What had happened in 1947 under Sanbetsu leadership has recurred under Sohyo leadership—both pro-

Communist: highly political and ill-timed strikes have helped to dig a new grave for the rights of Japanese labor.

So today we view a weakened Sohyo and a small but vigorous Minren. Takano and Sohyo still dominate the labor scene, a very dangerous scene. Sohyo is still plumping for close contact with the Communist-dominated All China Federation of Trade Unions, a policy which runs directly counter to the anti-Communist convictions of the rank and file of Japan's labor.

Sohyo maintains that labor's struggle "must be waged to such an extent that it is at once an economic struggle and a political struggle." This ties labor and politics so closely that the Government can quite properly regard all Sohyo strikes as political strikes. This policy further endangers the rights of labor. On December 25, 1953, Sohyo declared that its 1954 offensives would be directed primarily "into a nation-wide resistance against U. S. Mutual Security aid," on the contention that Japan's economy "is now being reorganized into a monopolist capitalism under the control of American imperialism."

The nub of the problem of Sohyo in 1954 is that on top of the loss of the Minren unions, all of which are powerfully financed unions in private industry and hence capable of strike action, Sohyo has been further weakened by the fact that its membership has hit an all-time low of 2.8 million. Of these members, 60 per cent are in Government unions, which have no right to strike. The number of workers who can strike for the political aims of Sohyo has been greatly reduced, which means that continued political struggle will promote further splits and internal conflicts.

Though Sohyo was organized almost four years ago, it has made little if any attempt to organize the huge unorganized mass of 6 million workers in medium and small enterprise. This is the crux of the situation. The Sohyo membership, by and large, have won fairly decent wage gains. Many of its members get from 12,000 to 19,000 yen per month. On the other hand, the unorganized workers it has overlooked work under



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It is this huge pool of unorganized workers who are one of the greatest threats to the schemes of Minoru Takano and Sohyo. Their 6 to 8 million are mighty when compared with the 2.8 million of Sohyo. It should never be forgotten that before the Japanese venture into Manchuria in 1932, the left-wing officer group of the Japanese Army won thousands upon thousands of small- and medium-enterprise workers to the banner of military socialism on the promise that their scheme would 1) smash Japanese monopoly capitalism and 2) bring a "new order" to Japan serving the exploited workers and peasants of Japan. "The dictatorship of the workers and peasants under the Emperor with the Army as the vanguard" had a wide appeal as a slogan in the 1930's.

Sohyo began 1954 against a background of reviving militarist sentiment and a real desire on the part of Japan's rank and file to see Japan, once it is truly free and independent, regain its pre-war economic position.

Though Sohyo leadership is as adamantly opposed to rearmament as ever, the man in the street now considers self-defense a necessity—but on Japanese terms. Sohyo's tremendous anti-American campaign of 1952-1953 has served to lay the backdrop—unwittingly, most certainly—for the revival of a new nationalist movement which will be Socialist in content while purely Japanese in form.

As in pre-Hitler Germany, where the suicidal, infantile policies of the Communists helped prepare the way for the rise of fascism, Sohyo has, on the one hand, reduced the strength of the organized labor movement, and, on the other, prepared the ideological ground for a resumption of military Socialist leadership in Japan.

Should this tragedy come to pass, not only will Sohyo suffer but all of Japan's organized labor movement as well. That does not have to happen. But if the Marxists continue their abuse of trade unionism in Japan, it is quite possible that they will be the unconscious midwives of a new fascism.

very idea of what was to become her life work. How the call came to her is an interesting story.

When Rev. Luis Torralba, S.J., sole Filipino chaplain in the U. S. Army during World War II, came to California in 1945 en route to his native islands, it was only natural that he should look up the sister of his friend and fellow Jesuit, Rev. Alban J. Dachauer of Milwaukee. He was eloquent in speaking of the lepers of the Philippines and of his own ambition to spend his life for them. Miss Dachauer and some of her friends were interested. In the fall of 1945 they began to send frequent gifts of food and clothing to the Tala Leprosarium.

A PROGRAM TAKES SHAPE

A year later, encouraged by the deep gratitude of the lepers and by the gradual growth of the work, Miss Dachauer made her decision and turned to the formation of an organization which would make this apostolate more effective. She wanted it to be a missionary work for lay people, dedicated in reparation to the Sacred Hearts of Jesus and Mary. Ecclesiastical approval was granted in January, 1947 by Most Rev. Robert Armstrong, Bishop of Sacramento. The following month, the late Archbishop Kiley of Milwaukee granted approval for his archdiocese. Last year permission was also given for the extension of this apostolate to the lepers into the Archdiocese of Saint Louis. The entire program is under the supervision of the Society for the Propagation of the Faith.

Friends of the Lepers was incorporated in February, 1947 under the laws of the State of California. Its all-Catholic board of directors must, according to the by-laws, include a priest. This year Bishop Armstrong has accepted the honorary chairmanship. Rev. Richard C. Dwyer, director of Catholic Action for the Diocese of Sacramento, has served as director almost since the inception of the organization.

Catholic friends of the lepers

Margaret Harrison

IN A COLUMN in the January 26, 1952 issue of AMERICA, entitled "Catholics and Hansen's disease," Fr. Lawlor, S.J., of the editorial staff gave a brief glimpse of the world picture in regard to leprosy. He also pointed to the need for a world-wide organization to support those heroic missionaries who have devoted their lives to the lepers. A little more than a year later, Miss Kay Craig, in a Feature "X" (3/7/53), described the work done by one apostolic-minded woman in raising funds to help a leper colony.

Perhaps the nucleus of the world-wide organization already exists in a back room of St. Thomas Aquinas Center, Sacramento, Calif., headquarters of "Friends of the Lepers." There one may meet Miss Marie Dachauer, founder of Friends of the Lepers, as she nails up the latest box of clothing or medical supplies for shipment to the Philippines or Burma.

Miss Dachauer, in 1946, was the very competent and successful manager of a small department store in Sacramento. In that year she made the decision to give up her position and devote the remainder of her life working as a lay apostle to the lepers. Today, when questioned about her early interest in the victims of leprosy, she will tell the inquirer that a few years earlier she would have been horrified at the

Miss Harrison is a teacher of English in Sacramento Junior College.

Its expressed aims are to bring both spiritual and material aid to lepers throughout the world, regardless of race, color or creed, either in colonies already established or in those to be established. It will try to provide chapels and, where necessary, housing for resident chaplains, for nuns who act as nurses and teachers for the lepers, or for lay workers who devote themselves to work among them. It plans to establish collection depots throughout the country for gathering of all kinds of clothing, household goods, foodstuffs, etc., to be repacked and shipped to leper colonies. Contributing memberships are being solicited, with members agreeing to contribute monthly any amount, however small, in order to create a source of income.

Friends of the Lepers is not affiliated with any particular religious order. Its aid goes to priests and nuns already working in leper colonies, regardless of the order to which they belong. This is a Catholic project—universal in the true sense of the word.

SPECIAL PROBLEMS

Since biblical times, the plight of the leper has been unique. The leper problem is likewise unique in the field of missionary work. Cast out by both family and community, shunned and feared because of their dread disease, lepers are not reached by many missionary works administered on a wide scale. They are in desperate need of food, clothing and medicine. Above all, they are in need of the spiritual consolations of the faith. Of the world's estimated ten million lepers fewer than thirty thousand are cared for under Catholic auspices.

The missionary, who seldom has enough for his barest mission needs, is usually unequipped for coping with the problem of taking care of the lepers in his area. For the most part, he can do little but appeal for help. Such is the plight of Rev. Lorenzo Lini, S.X., an Italian missionary in Sumatra, Indonesia, who in December, 1952 had fifty such unfortunates entrusted to his care. His plea for help described them as gathered into a miserable hut, deprived of medicine and of all necessary care. "Before such a pitiful scene," he wrote, "a missionary cannot remain indifferent. Although he has consecrated his life to this work, his sacrifice means little if he does not have the means to alleviate so much misery."

Like Father Damien, whose heroic sacrifice won the admiration of the entire world, Most Rev. Tomás Aspe, O.F.M., former Bishop of Cochabamba, Bolivia, is himself a leper. He knows the sorrow of a disease which makes of the patient "the loneliest of all the sick, because he has to hide his illness, under penalty of being socially ostracized." Writing "A Message to Catholic Leprosy Workers" for *World Survey of Catholic Leprosy Work*, by Raphael Brown (Mission Press, Techny, Ill. 25¢), Bishop Aspe says of the leper apostolate:

In no other state or condition of human affliction—with the exception of insanity—do these words of the Divine Master carry a fuller and more intimate application: "I was sick and you

visited Me. . . . What you did to one of these, My least brethren, you did unto Me." For in no other sickness does one feel and is one considered so afflicted as in leprosy.

Marie Dachauer learned something of the psychological aspects of this ostracism when she met and worked with Catherine Hori, a courageous nurse in a Catholic leper colony in Fujioka, Japan. Her story was a simple one. As a university student, having no immediate family, Catherine, not then a Catholic, lived with relatives. One day, shortly before the end of her university career, she came home with painful red spots on her arms and legs. Her horrified uncle, convinced that she had leprosy, took her to the nearest leprosarium—fortunately a Catholic one. She was only seventeen.

For some time Catherine was on the verge of suicide. She noticed, however, that other patients about her—many of them in advanced stages of the disease—revealed none of the despair that filled her soul. What was the reason for this resigned acceptance? Soon she discovered that it was their faith that gave them the needed strength and courage. She began taking instructions; and after baptism her greatest joy, as a devout Catholic, was to help the Sisters with their work among the patients.

Some months later, during a routine visit of the Government doctors, Catherine was examined. The surprised physicians found that she did not have leprosy at all—had never had it, in fact. She was free to go home. But she no longer wanted to go home; she loved her work among the lepers. To stay, she was told, she must be a nurse. Back to school she went. For more than thirty years since then she has served the patients of Resurrection Hospital, who lovingly call her "Mother."

Though Catherine Hori was eventually found to be without leprosy, her suffering was very real. Such suffering is always before the eyes of the leprosy worker. Its cruelty makes the need of the most unfortunate of God's children even more desperate. The leper's need is physical, but above all it is spiritual. It can be fulfilled only through true Christian charity—the love which sees in each leper a brother or sister, another child of God.

These considerations have been uppermost in the mind of Marie Dachauer since she first founded Friends of the Lepers, which she considers to be still in its infancy. Lepers are fed, clothed and nursed for the love of Christ. Bringing them whatever human comfort is possible may be the means of their spiritual redemption.

NEED AS WIDE AS THE WORLD

Seventeen leper colonies in the Philippines, Japan, India, Africa, Guadeloupe, Burma, Sumatra, East Pakistan, Okinawa and Formosa now look to Friends of the Lepers for help, which is always sent through Catholic channels. To date, \$24,000 in cash has been contributed, in addition to more than 40,000 pounds of clothing, food, medicines, bandages, household

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goods, books, school supplies, recreation materials, etc. Cash donations have been used to defray shipping costs, to buy medicines, food and clothing and to spread the knowledge of the plight of the unfortunate ten million sufferers. (A *Newsletter* is published four times yearly.) Six of the seventeen colonies now receive monthly cash donations of \$25 or \$50. No salaries of any kind are paid to the directors of Friends of the Lepers, and all work is done by volunteers.

To gain first-hand information, Miss Dachauer made a nine months' survey trip of the Philippines and Japan in the latter part of 1951 and early 1952—at no expense to the organization. Visits by two Franciscan nuns from St. Francis Leper Village in Uganda and by Sister M. Dolores and Catherine Hori from Japan had convinced her that she needed more direct contact and personal experience in the leper colonies.

Wretched living conditions, poverty and hunger became more real when seen at close range. For the former successful business woman it was a new and rare experience to see faces drawn with suffering and hunger light up with pleasure at the sight of a visitor who told of people in America interested in their plight. During her trip, Miss Dachauer took movies of life in the various colonies, especially Culión, which is the largest, comprising 450 square miles, and is situated on a group of 13 islands in the Philippines. At present it houses approximately 2,500 patients. These films are being shown to interested groups everywhere to spread knowledge of leprosy work and to help raise much-needed funds.

HORIZONS

With material aid to lepers increasing with each shipment which leaves San Francisco harbor, Miss Dachauer is now concerned about enlisting others to become lay apostles to the lepers. On the home front, volunteers can gather and ship clothing and supplies. In the field, there is a need for lay teachers, catechists, nurses—for anyone who can aid in the work of rehabilitation.

In an extensive and rather isolated colony such as Culión, groups of lepers, with the right kind of assistance, could set up their own farms. Others could be taught carpentry, weaving or any other useful work or art which would keep them busy and interested and at the same time serve to better their living conditions. According to doctors in the colonies, most of the patients could spend several hours a day at some beneficial work.

As one medic said, "Win their hearts and you can do anything you want with them." So Sacramento's apostle to the lepers envisages a "world within a world" in every country where leprosy is rampant. She wants a home for lepers, especially those who are beyond cure, for those disfigured or deformed by leprosy and still outcasts even though pronounced cured. Useful citizens in such a world of their own, they would again find a meaning in life. They would again find human dignity and Christian living.

Evening Mass

Frank Roberts

THIS DOES NOT PRETEND to be a discussion at a theological level. I have not the background for such a venture. Rather, it is a layman's view of a subject which arises with increasing frequency, a frequency which it deserves—evening Mass.

Mention of evening Mass still often produces one of two reactions: complete apathy or reluctance to accept such a break with tradition. To many sincere Catholics, however, it is acceptable as a way of fitting daily participation in the worship of God into a schedule largely dictated by the necessity of earning a living. For these people, the Church's permission for the celebration of Mass at hours adapted to this schedule (hours could be arranged to accommodate the largest number of participants) would be a decided boon to their spiritual lives.

Over a recent period, evening Mass has been tried with the proper episcopal permission in various sections of the country, with results obtained that seem to justify its eventual establishment as a regular practice. It would be impossible to list all the parishes where these "soundings" have been taken, so the following résumé should not be regarded as complete.

In Dallas, Texas, Masses celebrated at 5 P.M. on all Sundays and on the Wednesdays of Lent have attracted large numbers. So have those, at the same hour on Sundays and holy days, in the Archdiocese of Portland in Oregon. Thousands avail themselves of Most Rev. Joseph F. Rummel's approval (on a one-year trial basis) of holy-day and First Friday evening Masses in the Archdiocese of New Orleans. Philadelphia points with enthusiasm to St. John the Evangelist parish, where evening Mass is celebrated on First Fridays, Lenten Fridays and all holy days. Hundreds jam the church, and more than half their number receive Holy Communion. The Archdiocese of Boston and its suffragan diocese Fall River, have, upon occasion, permitted evening Mass, and the turnout of the faithful has been noteworthy. On the feast of the Immaculate Conception, 1953, evening Masses were celebrated in several parishes in each diocese. According to one curate with whom I spoke, results in his and other parishes were "eminently satisfactory."

"It's a bit too early to predict the outcome," my curate friend explained, "but if we may take the reaction of the faithful so far as a barometer, a regularly scheduled program of evening Masses may not be too far off. There'll be more trial periods," he continued, "and the chances are that, for some time yet, permis-

Mr. Roberts is a young free-lance writer in Washington, D. C. He wrote "We shall have music (liturgical)" in our issue of November 21, 1953.

27 Jesuit Colleges

BOSTON COLLEGE

University Heights

Chestnut Hill 67, Massachusetts

CANISIUS COLLEGE

2001 Main Street

Buffalo 8, New York

MARQUETTE UNIVERSITY

615 N. Eleventh Street

Milwaukee 3, Wisconsin

REGIS COLLEGE

W. 50th Avenue and Lowell Blvd.

Denver 11, Colorado

THE CREIGHTON UNIVERSITY

25th and California Streets

Omaha 2, Nebraska

FAIRFIELD UNIVERSITY

North Benson Road

Fairfield, Connecticut

FORDHAM UNIVERSITY

Fordham Road

New York 58, New York

GEORGETOWN UNIVERSITY

Washington 7

District of Columbia

GONZAGA UNIVERSITY

Spokane 2

Washington

HOLY CROSS COLLEGE

Worcester 10

Massachusetts

"College" is a word with
connotations fixed by tradition

- It suggests the liberal arts and sciences
- these embrace, traditionally, the study of language and literature, history, mathematics, the natural sciences, philosophy and theology
- these are the liberal studies, so-called because in ancient times they were pursued by free men
- to them have been added in our own day the social sciences — politics, economics, sociology and similar sciences — a constantly growing body of knowledge concerning men in their social relationships

A JESUIT COLLEGE
usually means a college
of liberal arts and sciences

- one which has behind it 400 years of tradition in teaching the liberal arts
- one which wears the same badge of identity—a consistent and integral Christian philosophy of man woven into every part of the curriculum
- one of 27 Jesuit colleges throughout the United States teaching 32,000 students

1789

JOHN CARROLL UNIVERSITY

University Heights

Cleveland 18, Ohio

LE MOYNE COLLEGE

La Moyne Heights

Syracuse 3, New York

LOYOLA COLLEGE

4501 N. Charles Street

Baltimore 10, Maryland

Colleges and Universities

COLLEGE
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University

ST. JOSEPH'S COLLEGE
54th Street and City Line Avenue
Philadelphia 31, Pennsylvania

SAINT LOUIS UNIVERSITY
221 N. Grand Boulevard
St. Louis 3, Missouri

ST. PETER'S COLLEGE
2645 Hudson Boulevard
Jersey City 6, New Jersey

SEATTLE UNIVERSITY
Broadway and Madison
Seattle 22, Washington

SPRING HILL COLLEGE
Spring Hill Station
Mobile, Alabama

UNIVERSITY OF DETROIT
McNichols Road at Livermore
Detroit 21, Michigan

**UNIVERSITY OF
SAN FRANCISCO**
San Francisco 17
California

UNIVERSITY OF SANTA CLARA
Santa Clara
California

UNIVERSITY OF SCRANTON
331 Wyoming Avenue
Scranton 3, Pennsylvania

XAVIER UNIVERSITY
Evanston Station
Cincinnati 7, Ohio

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JESUIT PROFESSIONAL SCHOOLS

aim at training students for proficiency and
possible greatness in professional fields

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- by making them at home with the cultural pursuits
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- by educating 37,500 men and women in business, dentistry, education, engineering, law, medicine, nursing, pharmacy and social work

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are dedicated to the higher levels of
scientific, educational and cultural study and research

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- in the organization, interpretation and communication of results
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- in the application of advanced learning to the complex problems of contemporary life
- through courses to 7,000 students leading to careers as teachers, administrators and researchers in the field of education, and in a great variety of functions requiring specialized knowledge in government, business, industrial relations, research agencies and writing fields

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United States

LOYOLA UNIVERSITY
6525 Sheridan Road
Chicago 26, Illinois

LOYOLA UNIVERSITY
7101 West 80th Street
Los Angeles 45, California

LOYOLA UNIVERSITY
6363 St. Charles Avenue
New Orleans 18, Louisiana

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sion will be granted only for Sundays, holy days, First Fridays and special occasions. But the Pope and the bishops heartily favor measures that enable greater numbers of the faithful to better practise their religion, so if response to evening Mass continues, a regular program, especially in areas where it is most needed, will eventually become common."

To those who oppose evening Mass on grounds of tradition it may be pointed out that evening Mass would not be an innovation but a restoration. Until the twelfth century, Mass was not strictly a morning service. Instead, the class and character of the day in the Church calendar determined the hours for its celebration. Thus, on Sunday or on double and semi-double feasts, Mass was celebrated after Tierce (9:00 A.M.). Mass on simple feasts had to be said after Sext (12:00 noon). In the seasons of Lent and Advent and on vigils, Mass could not be celebrated before None (3:00 P.M.).

But with the separation of the hours of the day from the hours of the Breviary and with the anticipation of the Office, Mass came to be offered in the morning only. At that time, however, there was no general law governing the matter. Local Church officials were still free to permit the celebration of evening Mass to solemnize a particular feast. This occurred especially at shrines and in religious communities and continued until the sixteenth century. Finally, the Council of Trent (1545-1563) banned all but morning Mass (midnight Mass on Christmas Eve excepted).

Another argument against evening Mass is based upon the Eucharistic fast. It is to be supposed that most who would make use of the re-establishment of evening Mass would wish also to receive Communion, in order to participate as fully as possible in the Holy Sacrifice. It is hardly to be expected that one should observe the traditional fast from the preceding midnight until after Holy Communion has been received at an evening Mass. The Eucharistic fast, however, is not a matter of doctrine but of discipline. The Church can prescribe such hours for fasting as it deems suitable. In fact, precise regulations concerning the Eucharistic fast before both morning Mass and evening Mass are laid down in the Apostolic Constitution *Christus Dominus*, which came into effect on January 16, 1953 (cf., *The New Eucharistic Legislation*, by Rev. John C. Ford, S.J. New York. P. J. Kennedy and Sons. \$1.50).

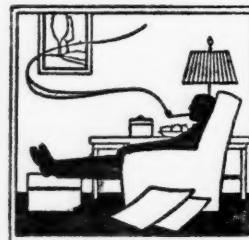
I prefer to pass hurriedly over the argument that the events of a busy day are hardly conducive to preparation for proper attendance at Mass. If it were worthy of more time and space, this opinion could be examined from several angles. Suffice it to say that the average person is beset by distractions from the time he arises; that these assail him, too, during morning Mass. Moreover, the anticipation of attending Mass when one's work day is through would cast its light upon that day. The Mass would—to some degree, at least—occupy one's thoughts, to the exclusion of others less edifying.

Were I to be swayed by an argument against evening Mass, it would be that of those who find it too great a concession to the faithful. Rightly they point out that regular attendance at morning Mass is in complete accord with the spirit of the Mass itself, which essentially is that of sacrifice. However, the fundamental principle of the entire act of worship is a perpetuation of Christ's redemptive mission. It is, by its very nature, a love-inspired concession by God to the ways of man, as the manner of our redemption was an adjustment by Divine Love to the nature of man. In any case, it is not suggested that evening Mass should supplant morning Mass. It is rather a concession in favor of those whose work (or state of health) makes it hard for them to attend morning Mass.

In summation, the arguments for the re-establishment of evening Mass carry greater weight than the arguments against it. It would be a powerful weapon in the fight against temptations with which business and industrial life are fraught. Greater numbers could find the spiritual revivification which the Holy Sacrifice affords. Though for some it would be less of a sacrifice than attendance at morning Mass, still for others it would be a great boon. Those who live in "mission parishes" which must take their turns with visiting pastors, mothers whose early hours are taken up with family duties, as well as those for whom present industrial methods have turned night into day, would find in the evening Mass great consolation and spiritual enrichment.

It would, in short, enable all who desire it to "receive the waters of life freely."

FEATURE "X"



Sr. Rose Carmel, a teacher at Ward High School, Kansas City, Kansas, fears that we are failing our youth by overstressing the importance of material wealth and comfort. Ours, she thinks, is a time for idealism.

TRULY, OURS IS BECOMING an age of "bread and circuses." This realization was borne in on me recently when I listened to a panel of men representing all the branches of the armed services who were trying to "sell" their several outfits to a group of upper classmen from one of our high schools. In giving the reasons why one should join a particular branch of the service, only one man out of a panel of seven mentioned—in a rather incidental way—that a great deal of satisfaction was to be gained by serving your country.

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Each speaker in turn told of the benefits to be gained by becoming associated with his group. Among these were short training periods, a two-weeks' cruise in the summer, benefits on the base itself such as swimming pools, good theatres, good food and fine quarters, privileges at the post exchanges, leaves, uniforms, a chance for a college education, not to mention the \$4,000 due them under the GI bill when they got out.

Now this philosophy runs directly counter to all that we in a Catholic school are attempting to teach. We try to inculcate in our students the idea of serving God and their fellow man first and themselves last. The speakers seemed to assume that their hearers always thought first of themselves. Duties to God and their country, were implied but not mentioned.

This country was founded by men who were not primarily interested in swimming pools or even the food when they entered the Army. If they had been, we as a nation would not exist today. Their chief interest was to provide a place of freedom for themselves, their families and their descendants. They were interested in freedom to worship God, to govern themselves, to get an education, to write and speak their minds freely. We must have such men to defend our freedom. We cannot long survive as a nation of time-servers and self-seekers.

In the March issue of the *Reader's Digest* there was a very enlightening article on the breakdown in morale in the Army and Navy. The remedy offered was a return to some sort of patriotic ideal. Men must be able to take pride in the work itself they are doing. If our

ideals are set no higher than food, clothing and comfortable leisure, we can only deteriorate. Time and again, history has proved this statement to be true.

Youth is naturally idealistic and wants to be asked to sacrifice for a noble cause. The Communists have learned to capitalize on this. Yet we offer our youth, not ideals, but the satisfaction of almost all sensual desires!

In the war of nerves that we have been living through for some years past, maybe our ideals may tend to become clouded, but surely they cannot be lost. I must confess that in listening to these talks I got the impression that our traditional American ideals were almost moribund, and I wondered if they had any chance to survive. It has been said that there is no clear explanation why our boys have fought so courageously all over the world. Especially in Korea, they had little knowledge of why the war was being fought at all, and why they found themselves facing death so far from home. George Washington and his men at least knew why they were at Valley Forge.

Can we go on like this—having the most materialistic ideals placed before our young people by our military leaders? Remember, these men will have control of our youth at one of the most crucial periods in their lives. Surely it is time that we as a nation took stock of where we stand and where we are going. It might be well to study history. The bread-and-circuses mentality was one of the factors in the decay of the mighty Roman Empire. What has happened before can happen again. And it can happen here.

SISTER ROSE CARMEL, S.C.L.

Movies and morals

John Fearon, O.P.

Many a sturdy soul has emerged from a theatre into the cool evening air and wondered why the Legion of Decency called the picture suggestive. State censors ban a movie as immoral, and the courts say they have been arbitrary in their interpretation of the law. This sort of thing bewilders the simple citizen; he begins to think that if even the experts disagree the problem must be awfully complicated. The sophisticate chortles with satisfaction at seeing the idols of the ethical philistines smashed by the majesty of the law. However, to conclude that the problem of movies and morals is impossibly muddled is contrary to the experience of the movie industry, moral science and psychology.

In this matter it would be helpful if the movie industry, censors, legislators and judges could get together on their terms. Then the industry would not have to worry about the censors and the censors would not have to worry about the courts. In coming to terms on the question, much solid evidence and experiences is

LITERATURE AND ARTS

already available. The movie industry has been dealing with the problem of public morality for over twenty years, moralists and psychologists for very much longer. And the language of these experts makes sense when they talk about a "suggestive dance" or "scenes of passion which arouse dangerous emotions."

The production code of the movie industry is built around two fundamental postulates: that movies ~~do~~ have a moral effect upon people; and that motion pictures have a larger moral responsibility than other art media because "the mobility, popularity, accessibility,

Father Fearon, who is parish priest at St. Dominic's, Los Angeles, has taught religion and psychology.

emotional appeal, vividness, straightforward presentation of fact in the film make for more intimate contact with a larger audience and for greater emotional appeal."

Nor does the industry gratuitously assert this second postulate. The code says that since a movie combines "the two fundamental appeals of looking at a picture and listening to a story," it "at once reaches every class of society . . . By reason of the mobility of a film and the ease of picture distribution, and because of the possibility of duplicating positives in large quantities, this art reaches places unpenetrated by other forms of art." The code notes that many things which might appear in a book cannot possibly be presented in a film:

[A] book describes; a film vividly presents . . . one presents on a cold page; the other by apparently living people . . . a book reaches the mind through words merely; a film reaches the eyes and ears through the reproduction of actual events . . . The reaction of a reader to a book depends largely on the keenness of the reader's imagination; the reaction to a film depends on the vividness of presentation.

The code notes that films make more impression than plays because of the larger audience, and "psychologically, the larger the audience, the lower the moral mass resistance to suggestion." Moreover, "through light, enlargement of character, presentation, scenic emphasis, etc., the screen story is brought closer to the audience than the play." Finally, because people have so much enthusiasm for movie actors and actresses, they are "more ready to confuse actor and actress and the characters they portray" and are more receptive "of the emotions and ideals presented by their favorite stars."

(In other words, movies and morals go together. The movie shapes a person's moral standards, moves a person to imitate and to sympathize, and stimulates an emotional response. Since movies are mass entertainment, the industry adjusts its product to the moral standards, receptivity and suggestibility of the masses. This is sound business and fundamental psychology. In correlating the minds of producers, censors, moralists, legislators and judges, these two postulates should stand as common ground, and in forming opinions about judges and censors the public ought to think within the confines of these postulates.

Though movies deal with a variety of life situations, worries about their morality seem to center on sex. The code speaks of: adultery and illicit sex; scenes of passion either inside or outside the limits of pure love, by which it means "excessive and lustful kissing, lustful embraces, suggestive postures and gestures"; complete nudity in fact or silhouette, indecent or undue exposure; and "dances which suggest or represent sexual actions, whether performed solo or with two or more; dances intended to excite the emotional reaction of an audience; dances with movement of the breasts, excessive body movements while the feet are stationary."

The code considers that adultery and illicit sex fall in the category of "wrongdoing, evil or sin" and insists that when treated as necessary for the plot, they be not justified or made attractive. About scenes of passion it says they "must be treated with an honest acknowledgment of human nature and its normal reactions. Many scenes cannot be presented without arousing dangerous emotions on the part of the immature, the young or the criminal classes." Furthermore, impure love must not be presented "as attractive and beautiful," or in such a way "as to arouse passion or morbid curiosity." It "must not be made to seem right and permissible." As to nudity and costume deficiency, the code merely prohibits it and alludes to the effect "of nudity or semi-nudity upon the normal man or woman, and much more upon the young and upon immature persons . . . honestly recognized by all lawmakers." Of the dances described above it says "they violate decency and are wrong."

By way of summary, the code describes definite, determinable actions and costumes with as much accuracy as the law defines bootlegging. It prohibits such scenes in movies on the grounds that they arouse dangerous emotions or morbid curiosity. It restricts other actions to situations necessary for the plot and then never as morally justified. Of all the reasons offered for limitation, the phrase "violates decency" as applied to dances seems weakest, but the description of the dance is clear enough to get the idea across.

Standard moral authors have not gone into quite such detail, but they unanimously side with the code in insisting that the sympathy of the audience must not be thrown on the side of sin, and that such things as illicit sex are not to be presented as attractive and justified. They also note that nudity, passionate kissing, and some dances excite venereal feelings and desires unless the viewer is conditioned by such things as advanced age not to respond. Generally they hold that the desire for evil things is evil and that the deliberate achievement of venereal pleasure outside the matrimonial situation is sinful.

Psychologists add interesting footnotes to this. They point out that the sexually stimulating object is the object as it exists in apprehension, not necessarily the object as it exists in reality, and that sexual interest in humans is quite extensive. Both statements could well be quotations from St. Thomas. They also note that the sexual stimulus-response arc is subject to conditioning which for the masses depends heavily on custom. This is hardly a matter of taste with an infinite variety of shades or of constitutional privilege. Food merchants and advertisers have no trouble in adjusting their wares to conditioned stimulus-response arcs. Neither do night-club entertainers.

Occasionally, when Catholics get involved in argument about movies and morals, they attempt to reinforce their arguments with recourse to the natural law. Their adversaries do not share the same philosophical convictions and insist that morality is just a matter of contemporary cultural climate. Thus the discussion

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es definite, as much action. It prohibits they arouse It restricts the plot and the reasons for decency" the description idea across. into quite with the code. Violence must such things as attractive and intimate kissing, and desires in things as they hold that the deliberate the matrilineal. this. They project is the necessarily the interest in could well note that to condition heavily on an infinite college. Food in adjusting response arcs. in argument to reinforce natural law. Philosophical matter of discussion

which began about the evaluation of a movie ends up in a stalemate on the philosophical level. Actually it is not necessary to bring moral systems into the discussion. Whether the natural law is a participation of the eternal law, or whether morality is only social conditioning, is not the code's point. The code merely accepts the fact that people do have moral standards and that it is economically beneficial to the industry and socially beneficial to the masses that movies do nothing to lower these standards.

Not infrequently the objection is brought against religious censors that the picture in question is less lurid than passages in the Bible. However, there are significant differences. The Bible is a printed book; the movie is a vivid talking picture with the appearance of reality. The Bible is a religious book read with religious dispositions and in private. The movie is entertainment in which mass reaction heightens response. Lurid portions of the Bible are history, a record of right and wrong. Movies are entertainment and thus have no obligation to historical fact, but do have an obligation not to justify what people think of as morally wrong. To use the few somewhat "lurid" Bible stories as a code in judging today's movies is like using the story of Benedict Arnold to justify treason.

When the word "suggestive" enters discussion about movies and morals, the opinion is invariably offered that suggestion is all in the mind of the viewer. There is an element of truth in the opinion; the fault lies in the manner in which the true facts are applied to the

problem. What is meant by suggestion is that the objective stimulus, e.g., a bedroom scene, though itself incomplete and perhaps of itself not morally wrong, does nevertheless, because of the associative powers of the imagination, lead the viewer on to fill in what is missing in the objective picture with scenes of actions that are morally wrong.

Now, the issue is whether general laws of association exist which operate more or less the same among people normally well-adjusted sexually, or whether the completed imaginative picture is the result of the perverted associations of a few. Such general laws do exist in other areas. In a book the objective word "bread" produces by association a complete image of a loaf of bread. Motion-picture producers continually make use of general laws of association in the portrayal of character and in heightening the element of suspense. To assume that the same device does not apply to situations involving sex is extremely naive.

It would seem desirable that official censors and the administrators of the code get together to adopt spelled-out definitions of such terms as "suggestive" and the like, as the code has actually spelled them out. Inasmuch as civil law has to deal with the question of the morality of the movies, it would likewise be desirable that similar specific definitions be written into the law. Since the problem is common to all, and since the mutual interests of all parties generally dovetail, the first step toward a real solution is the establishment of commonly accepted terms.

More human—still remote

A TIME TO LOVE AND A TIME TO DIE

By Erich Maria Remarque. Harcourt, Brace. 378p. \$3.95

My verdict on Remarque's two preceding novels was that each of them was strangely and remotely inhuman. Of the first, *Arch of Triumph* (1946), the story of an escapee from a Nazi concentration camp who long cherishes his hate for his Gestapo torturer and finally slays him, I said:

The central theme is too narrowly and bitterly personal to possess any of that larger humanity that great books must have. And even though the passion that dominates this story may actually rule the lives of many millions . . . and with a certain amount of exculpation, it is still a passion that is a perversion of right human instincts and attitudes.

Of the second novel, *Spark of Life* (1952), the detailed account of life in a Nazi concentration camp, I remarked:

[Remarque] was hypnotized by the horror and is trying to in-

duce the same trance in the reader. If that verdict be true, then this is no novel—no work of art—but simply a documentary.

This small review of Remarque's earlier approach to the novel is somewhat necessary because in this his latest he manifests a clear advance in one very important aspect. In this story of a young German fighting on the Russian front, furloughed home (where he falls in love and marries), and returned to the front where he finally faces up to the monstrosity of nazism and dies combating it, Remarque realizes for the first time, it would seem, the value of individual ideals and convictions.

The story is really as simple as the above outline. When the young soldier returns home, he realizes, as he searches for his parents and sees the tremendous havoc wrought by the bombings, that nazism is doomed. How has it been, he wonders, that it lasted so long, when it was so obviously evil? How responsible has he been for its perduration, through not speaking up against it? What if he speaks up now? What good will it do? Will it enable him to save his soul, though it may cost him his life?

It is when love comes to him that he begins to realize that ideals count

and that only some brave stand against wrong enables a man to be a man and to bear living with himself.

This is all to the good, and immeasurably enhances Remarque's stature as a serious novelist. But he has not sloughed off the other shortcoming. This novel is still strangely remote and dreamlike, despite the rather vivid descriptions of the war. History is moving too fast for Remarque. After *All Quiet on the Western Front*, there was a long period of lull in which the world could sit back and evaluate the causes and the results of World War I.

But today there is no lull. A threat even greater than nazism confronts the free world, and these reconstructions of German mentality under Hitler—even of a new kind (for Remarque) of German mentality that searches for ideals—seem oddly out of touch with reality. It would seem that Remarque is so steeped in hatred of the particular brand of inhumanity that Hitler and nazism loosed on the

BOOKS

world that he sheds no illumination on the current Communist brand that is the towering menace.

HAROLD C. GARDINER

"Complete understanding"?

THE FINAL SECRET OF PEARL HARBOR: The Washington Contribution to the Japanese Attack.

By Rear Admiral Robert A. Theobald, U.S.N., ret. Devin-Adair. 202p. \$3.50

R. N. Current observes in his recent volume, *Secretary Stimson*, where he underscores Stimson's share of responsibility for the Pearl Harbor disaster, that the Republicans on the Joint Congressional Investigating Committee "spent much of their time in trying to prove the unprovable, namely, that Roosevelt and Stimson and the rest" desired and deliberately provoked the attack (p. 181).

Rear Admiral Theobald attempts to prove that Roosevelt and he alone forced Japan into war by unrelenting diplomatic-economic pressure, enticed that country into beginning hostilities by holding the U. S. Pacific Fleet in Hawaiian waters as an invitation to a surprise attack, denied Pearl Harbor essential information from decoded Japanese messages, with the result that the "attack was in accord with [his] plans" (pp. 192-195). Thus are all other persons, Rear Adm. Husband E. Kimmel and Lt. Gen. Walter C. Short especially, exonerated of all responsibility.

The "secret" is presented in the form of a legal brief: first, the conclusions or deductions, then the evidence and finally a concise summary. Though no new evidence has been produced, the author has worked carefully over the available records and has presented an able brief for his case. But he does not admit nor introduce any evidence that would weaken or invalidate his evidence and deductions. This is a valid procedure in the court room. It is not a legitimate method for a writer who wants to give "a complete understanding of the whole Pearl Harbor story," and whose "sole purpose" is a search for the truth (pp. xii, xiv). Actually these omissions distort the story and invalidate many deductions, and an unwary reader will readily assent to unwarranted conclusions. I must give a few examples of these omissions.

1. The author details American diplomacy affecting Japan without relating it to Japan's militaristic expansion from 1931 to 1941 and thus distorts American acts. For instance, he does not remind his readers that Japan occupied Indo-China in the summer of

1941. (A similar move now by Red China has compelled the present Administration to consider intervention.) Hence the author's chronicle of American acts would compel the reader to conclude that the Japanese attack was a legitimate act of defense, a conclusion even the author rejects, for he admits: "There is no question that the attack was an act of aggression" (p. 186).

2. To pinpoint complete responsibility on Roosevelt, Secretaries Stimson (of State) and Knox (of the Navy) are removed from the story and Gen. George C. Marshall and Adm. Harold R. Stark are made the central figures acting under military orders. This is an obvious court maneuver forbidden to historians seeking the truth. Mr. Current's book on Stimson underscores the reason for the maneuver. Besides, the author's assumption has been publicly denied by both Marshall and Stark since the book's publication.



There are many other questions avoided by the author. Cannot the military be alerted against both sabotage and a surprise attack? Must it be one or the other? The Asiatic Command, under MacArthur in the Philippines, "knew everything about the situation that Washington did" (p. 108) due to their "Magic." Did Gen. Douglas MacArthur so interpret the decoded messages that he knew beyond doubt that Pearl Harbor was the object of the attack? The author contends there could be no other interpretation. If MacArthur did, it is strange the author does not use this invaluable evidence; if he did not, then it is clear that the messages could be differently interpreted.

Still, despite the court procedure, the author has clarified some aspects of the disaster. Pearl Harbor should have had a "Magic." Lacking one, it should have been better posted. The handling of affairs in Washington during the first week of December was incompetent. Yet these and other points are not evidence of a one-man plot which, to be successful, required the conspiracy of many military and

civilian personnel. I do not see how the superiors at Pearl Harbor can be absolved of a share of responsibility.

WILLIAM L. LUCEY

Two travelers—one arrives

THE JOURNEY

By Lillian Smith. World. 256p. \$3.50

Lillian Smith went on her journey in search of the answers to questions, such questions as: "What are our most human qualities? What sets us apart from animal and machine, from the masses and the monster?" Or, as she states further:

What I sought, of course, was something to believe in; something that intelligence and heart can accept, something that can fuse past and future, and art and science, and God and one's self into a purposeful whole.

The paths of her journey wind back into childhood memories, through the wisdom gleaned from books, through personal and revealing encounters with other human beings. Her book is a patient and honest attempt to find meanings, relationships and explanations. Of itself, the book will have a different meaning for each reader according to his own beliefs (or lack of them), his own experiences and the degree to which he has struggled to cut beneath the surface of words glibly spoken with but slight disturbance to the thinking processes.

In a series of beautifully sharp impressions, Miss Smith builds slowly her testimony of faith. She writes of Carl whom she knew in childhood, a boy considered crazy because he was the victim of cerebral palsy; of her earthy "Little Grandma," who would tell the children: ". . . and you pull the trigger, easy." She talks about Cephas, who ran the splendid motor court, and of his wife Susie with her unbalanced mind, her fondness for the Bible and her Good Samaritan deed to the last traveler who came on Sunday night.

Cephas and Susie had grown up in the swamp not far from Lillian Smith's comfortable home. The man was proud of his success and of his grandchildren who would go to college. At the same time he rested secure in his front-page hero who would clean out the colleges, the scientists, the Communists, the Catholics and Jews. And the author wonders about what has gone into the making of the minds and souls of Cephas and Susie.

Timothy and Ellen ran a motor court, too, but theirs was a very different story. Part of their story was Miss Molly, "the best teacher I have

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SAM L. LUCEY

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ld. 256p. \$3.50

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ever heard of, because she took nothing on earth or in the heavens or in a human being for granted." They were not rich or famous or prominent in any way, these people along the way of Lillian Smith's journey. They were like Marty, whose little son lost an arm while his father was in Korea, and like the former prisoner of war who marveled at the courage of the men in camp, but marked the differences in attitudes of concern.

The whole book is the summing-up of the author's discoveries—not of all the answers, but of deeper understanding, of articulate faith, hope and love. She believes, for instance, that in spite of all the anxieties, our age may yet be known as the one in which man rediscovered humility and dignity, honor and responsibility " . . . when he learned to accept his need of God, and the law that he cannot use Him, to accept his need of his fellow men, and the law that he cannot use them, either. . . ."

This is a thoughtful book, one to be read slowly; it is a generous book in which the author shares her thoughts, her manner of thinking and her conclusions, thus helping the reader to make a parallel journey of his own. As beliefs and backgrounds differ, so also will some of the conclusions; but such a journey is a wholesome thing.

MARY STACK McNIFF

ALL IN GOOD TIME

By G. B. Stern. Sheed & Ward. 154p. \$2.50

Seven years ago, when she entered the Church, Miss Stern was assured to her relief that she need not write about her conversion. But a fisherman must needs go fishing, as Peter did during a lull in the apparitions of Christ. And a writer must needs write. And so we have here a charming story, better than any fiction, by one of the best-known British novelists, of another who found Christ.

Telling such a story is much like examining one's conscience out loud—a severe strain on honesty and humility. And this all the more so when one has a practised skill with words and a consummate ability to convey delicate nuances of thought and mood. One can't take refuge in a plea of inarticulateness.

In these brief memoirs Miss Stern recreates scenes and experiences from the past and from her Catholic life. She speaks for example, of her childhood at the turn of the century in a Jewish family of cultured but non-orthodox background. She describes her feeling of not belonging as she

waited outside the closed doors while the other school-children prayed. She gives us the litany of her special saints and tells why she likes them. She has interesting comments on the various religious books she keeps by her bedside; on her habit of reading a pattern of design in coincidences, as when she lost her medal of St. Teresa; on her feeling that Christianity, while true, was for others, not herself. Her progress toward the faith was unspectacular: "two steps forward and three back." There is a finely etched picture of the Jesuit at Farm Street who instructed her.

Her description of everyday life as a Catholic has an authentic flavor which makes us hope for more to come. BERNARD J. MURRAY, S.J.

THE REASON WHY

By Cecil Woodham-Smith. McGraw-Hill. 287p. \$4

This book can hardly be classed as biography or history. It seems rather to be a literary by-product, stemming from Mrs. Woodham-Smith's research for her work on Florence Nightingale. It is the story of two unpleasant gentlemen, the Earl of Lucan and the Earl of Cardigan, who were generals of cavalry in the British Army during the Crimean War.

These lords were able to reach such positions without fighting experience and with relatively little active peacetime service. This was possible in the British Army of the time owing to the now unbelievable systems of half-pay and commissions by purchase. Lucan and Cardigan were able thereby to become the principal actors in the stupid military debacle at the battle of Balaclava, which became the subject of Tennyson's poem, "The Charge of the Light Brigade."

The incident thus immortalized might have been forgotten except for the insistent efforts of each of these gentlemen to place the blame on the other. This continued an already existing feud which had hazarded the entire British Army and caused the best of its troops to be sacrificed.

What may induce Americans to read this book is hard to surmise. It concerns the lives of two inconsequential men, products of a system already anachronistic in their own time and unintelligible to Americans today. The part that may have interest for some is the author's lucid story of the Earl of Lucan's association with the Irish famine and dispossessions of 1847. She says:

In that new world which has been called into being to redress the balance of the old there was

to grow up a population among whom animosity to England was a creed. . . . The Irish famine was to be paid for by England at a terrible price; out of it was born Irish America.

The history of the Crimean War is becoming increasingly important to Americans, faced as they are today with unfamiliar limited wars. But there is little of military value in this book because, while the picture is always exciting, it is never very clear.

JOHN D. HAYES

THE ACHIEVEMENT OF D. H. LAWRENCE

Ed. by Frederick J. Hoffman and Harry T. Moore. U. of Oklahoma Press. 290p. \$4

Because he had a great gift with words and because he had, we must believe, a burning awareness of two crucial relationships, that of man and the machine and that of man and woman, D. H. Lawrence will almost certainly live in English literature. Unfortunately, the gyrations of the scandal-hungry and the venal service of those anxious to bask in his reflected fame have obscured his real worth and have cheapened his basic ideas, especially on the second of these themes.

To a great many readers it must seem that Lawrence was unreasonably concerned with the sexual, but the more discerning will be inclined to agree with François Mauriac that there was in Lawrence "no baseness, no pre-conceived obscenity." And Mauriac's rhetorical question is a charitable but accurate explanation of Lawrence's excesses:

If the flesh is innocent, if nature is not wounded in its origin, as Christians believe, who is to forbid us to speak openly, without hypocrisy, of utilizing it to regain the lost paradise?

This collection of essays is decidedly uneven, probably because of a desire to include "names" at the expense of substance. A serious volume might well do without the Thurber irrelevance; and the two-page "Foreword" of T. S. Eliot to another book might have been handled in summary. Nevertheless the reader will find good things here, among them the solid Christian common-sense of Sigrid Undset's "D. H. Lawrence," the acidulous sparring of F. R. Leavis's "Mr. Eliot and Lawrence," and the eloquence, sometimes a bit rhetorical, of Horace Gregory's "The Poetry of D. H. Lawrence."

MICHAEL F. MOLONEY

THE OXCART TRAIL

By *Herbert Krause*. Bobbs-Merrill. 507p. \$3.95

When O'Shaughnessy Dark stepped off a Mississippi River steamboat at St. Paul one bright day in the 1850's, Minnesota was mostly untamed wilderness, and the future metropolis a bustling frontier town. "Shawnie" was a refugee from Yankee law, having helped Negro slaves to escape via the underground railway in his native New England. But after meeting his Uncle Jabez at the landing, he decided he liked the excitement of the town well enough to stay on and become involved in a political feud against the local sheriff, an unscrupulous villain who wanted to run the town council as well.

With the sheriff disposed of, however, "Shawnie's" restless spirit is awakened by reports of the beautiful lake country to the north, and his eye is caught by a pretty, red-haired school teacher. He joins up with her oxcart train headed for the Otter Trail and the Red River settlements beyond. The ensuing adventures of the caravan as it makes its way through hostile Indian country take up the second half of the book and make for lively reading. The reader is constantly surrounded by the natural beauty of the rugged wilderness country which the author describes so well.

Herbert Krause, who also wrote *Wind without Rain* and *The Thresher*, is a native of Minnesota who has spent considerable time investigating the history of the early Northwest and writes about it with affection and understanding. He has a good ear, too, for frontier idiom, and his characters are well-developed and realistically portrayed. If *The Oxcart Trail* seems a bit over-crammed and at times pedestrian, it is because he knows his subject so well that he cannot bear to leave anything out. All in all, this is a solid and rewarding book.

JOHN M. CONNOLE

OF WHALES AND MEN

By *R. B. Robertson*. Knopf. 300p. \$4.50

So thoroughly has Melville made the province of whaling his own, and so far off are the days of New Bedford windjammers, hand-thrown harpoons and outboard flensing, that most readers are surprised to learn that there is anything left to write about. Hence the sensation created when portions of this book appeared recently in the *New Yorker*. It gives a first-hand account by a young Scottish doctor with a taste for adventure and a flair for

writing of a large antarctic whaling expedition in 1950-51. The "whale stories" are validated here with vivid photographs.

Whales, apparently, must be seen to be believed. The tongue of a large blue whale weighs three tons, and its owner is equal in bulk and weight to 50 elephants. Everything in the average \$8-million whale fleet is built to scale. The factory ship, slightly smaller than the *Queen Mary*, affords acres of deck space and carries tons of machinery. On this ship the whale carcasses are converted into what ultimately becomes margarine, soap, cattlecake, fertilizer, chicken feed, vitamin pills, cosmetics, the glaze on photographs, oil for watches, pharmaceutical preparations and sundry other things.

It is the little catcher ships that hunt the whales. The author transferred from the factory ship to one of these to observe how the champion harpoon gunner and former New York cab driver shot his harpoons, with grenades in their heads that explode under the whale's hide; how the beast plunges, straining in vain at the three-inch nylon rope that can sustain thousands of tons.

On another occasion we watch while the doctor operates on an injured whaler in one of these little catchers during a gale. We witness, too, the disgraceful conditions in which whalers are forced to live at the South Georgia whaling station. Above all, we smell the stench of whaling and savor vicariously its routines, its crises and its joys (not least of which is whale steak).

This is an admirably written book: witty, zestful, serious. One remembers gratefully the irrespressible Mansell and Old Burnett, the dour Scotsman who turns for relief from John Calvin to John Haig. PHILLIPS TEMPLE

ROMAN WALL

By *Bryher*. Pantheon. 219p. \$2.75

The talented Englishwoman who writes under the pseudonym "Bryher" has again proved her uncanny ability to evoke the feeling of an entire period of history in the relatively brief story of a few people of the time. Her historical novels previously published, *The Fourteenth of October* and *The Player's Boy*, were admirable examples of style and of understanding of a past era, as well as sharply etched portraits of people.

Roman Wall concerns itself with an aging Roman legionary captain, stationed in a Swiss outpost toward the end of the third century A.D., and his sister, with a traveling Greek merchant and a few other characters.

The temper of a declining empire confronting advancing hordes of barbarians fills the few pages with a foreboding that inevitably sounds overtones for the present.

This admirable novel has much to recommend it to every reader, not the least of its virtues being a restraint which finds no need of lurid and luridious detail to suggest moral weakness. It may be somewhat brash to predict that this short novel will long outlast many more elaborately and turgidly written works of historical fiction. But if it does not, then it is because readers' tastes have been ruined by the heavily spiced fare most publishers seem to believe suited to modern ways.

One is tempted to quote passages here and there through these two hundred pages. Perhaps one excerpt will illustrate the wisdom which illuminates the story. Knowing that an important outpost has fallen to the advancing Alemani and that the Romans must retreat, the Greek merchant, Demetrius, reflects

unless there were freedom of movement between road and road, country and country, even from craft to craft and mystery to mystery, something like death happened. People stared at the narrow limits in front of them, until they neither saw nor heard the rumors of their own border. Then the barbarians moved, in a brutal, continuous wave; but what riches, and what beauty, vanished in the tumult!

Good historical fiction helps remind us of the lessons to be learned from the past.

R. F. GRADY

THE EXECUTION OF PRIVATE SLOVIK

By *William Bradford Huie*. Duell, Sloan & Pearce—Little Brown. 247p. \$3.50

There is a moral question here, as well as a criminal and political one.

Eddie Slovik was a weak young man, a follower, not a fighter. Entering his teens in the depression years, much involved in juvenile delinquency (in fact a graduate of a reformatory which records "saving" only one of four of its subjects), he finally gained a little security by marriage to a semi-cripple, and hoped and strove for an attractive home and a new car, as though they represented heaven.

To him came the "Greetings" and the call to military service, when man-power was badly needed. "When you've got a big war to win, you don't have time to give too much consideration to one weak little man," said one who knew him.

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This is the background of the first American soldier since 1864 to be executed for military desertion to avoid combat. He went through the turmoil of training, of separation from his earlier comrades (trying to get the Red Cross to get him out of service), of the confusions of the impersonal replacement system. He was determined not to shoot his rifle, and carried writing paper and not ammunition in his cartridge belt. Sent to the ETO, he got lost on his way to the front, and buddied around with a Canadian provost group, making himself useful, perhaps, but not doing the things he was sent to Europe to do.

When he finally joined his unit, he started to run away from the front line. He was stopped and given a second chance, and immediately declared he would go AWOL rather than fight.

The battle situation was tough, and the division he joined had perhaps had the toughest times of all. It was determined to do its job in the national effort, at whatever cost. Its officers were dedicated men, willing to make sacrifices themselves and believing that any man not willing to do the same "doesn't deserve to live." There were other weaklings there, men quite frankly getting themselves twenty-year sentences rather than face a battle—and with a somewhat too secure a hope that those sentences would be remitted or reduced to six months when the war ended.

Pvt. Slovik was tried fully in accordance with law, convicted and executed. It happened that 49 others were so tried and so convicted, but he was the only one who was shot. That is the problem posed by this book: why was he shot when the others were reprieved? Moreover, what of the future? Will the softness that spared others, will the early-influence theory of the psychiatrists, will the theory of social responsibility rather than of individual responsibility, govern in the future? That is the problem which warrants the detailed examination of Slovik's case. It poses an important social, political and military problem, though it by no means comes up with any answers.

ELBRIDGE COLBY

THE WONDERFUL WRITING MACHINE

By Bruce Bliven Jr. Random House, 236p. \$3.95

The author of this entertaining, informative book would have readers believe that modern civilization is built on the typewriter. If business and industry occupy a dominant position in contemporary society, the typewriter is an essential tool for their

operation. The author demonstrates the place of this mechanical marvel in the business world as well as in numerous other enterprises, including the arts and education.

Bruce Bliven's "fascinating story of the typewriter from its earliest beginnings to the present" might also be subtitled "the role and impact of the typewriter on contemporary life." His account traces the development of the primitive gadget of the past century to the present streamlined contraption. It provides a lively analysis of the factors contributing to the typewriter's acceptance and influence. The book covers everything from the role played by salesmanship to examples of vaudeville humor that kept the new machine before the public.

Mr. Bliven takes this commonplace object and relates it to many features of our existence. He roams into the broad fields of office equipment and the training of typists. There are pertinent comments on the touch system, keyboards of the past and present and those proposed for the future, and also on the proper techniques of erasing. Above all, the author convincingly demonstrates the importance of the young lady at the typewriter as the key to the engineering of her machine and to the operation of her office.

The wealth of intriguing information makes this study notable; moreover, it is written in an appealing style. The discussion of typewriter adjusting is filled with precise details. It might have been more illuminating if there had been included diagrams of the machine's interior. And the reader who seeks more information on the subject or who wonders where the facts came from will be grieved at the absence of any references or bibliography. WILLIAM G. TYRRELL

THE BOOK OF THE STATES: 1954-1955

Ed. Frank Smothers. Council of State Governments. 676p. \$10

Volume X of this reference work, which is published biennially, is indispensable to anyone seriously interested in the operations of our 48 State governments. *The Book of the States* is especially important right now, when the whole broad subject of achieving a dynamic equilibrium between the National Government and the States in our Federal Union is being re-examined.

The present volume covers the period roughly from mid-1951 through mid-1953—in some cases into last December. Thirty-four State legislatures (as you can herein discover) meet only every other year and in the odd-numbered years. The Book is timed to

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report their principal actions. The price includes a *Supplement*, to come next year, bringing the roster of State officials and legislators up to date.

The Book of the States makes it relatively easy to keep track of what are, in many respects, the "forgotten men" of the American body politic—the 48 State governments. It enables a person to compare the activities of his own State government with those of other States over the previous two-year period.

Suppose you want to find out why the Southern States are always cited as having a special need of Federal aid to education. This volume gives the answers. Alabama, e.g., showed a per-capita income in 1952 of \$1,012, compared to the national average of \$1,637. So it is a poor State, to begin with.

Then you find that about one in every four persons in Alabama is of school age, whereas in the United States as a whole the ratio is about one to five. So Alabama has a higher percentage of children to educate than most States.

Some people claim that the Southern States just don't tax their people for public education as highly as Northern States. Well, Alabama in 1952-53 spent on public education 2.05 per cent of its total income to individuals. Georgia spent 2.33 and South Carolina 2.52 per cent. New York spent only 1.87 per cent. So the assumption that Southern States are unwilling to tax their people for public education as highly as Northern States is shown to be factually untrue. Yet where could you put your finger on these facts nearly so readily as in this volume? (The reason Federal-aid legislation failed to pass in 1949-50 lay in other causes than lack of need, chiefly the bitter-end refusal of public-school representatives to include even bus rides to children in nonpublic schools.)

This is merely one of scores of questions that crop up every day, the answers to which can be found in this excellently edited volume. No high-school or college which tries seriously to teach civics or the social sciences should be without so valuable a source of often otherwise inaccessible information about our 48 State governments, their multiplying activities and growing intergovernmental relationships. Even private citizens, whether for civic or business purposes, would find it exceedingly useful. Incidentally, the Council of State Governments, whose address on E. 60th St. in Chicago is famous as "1313," gets out many other publications which students of the social sciences can hardly do without.

ROBERT C. HARTNETT

THE WORD

"And they were all filled with the Holy Spirit" (Acts 2:4; epistle for Pentecost Sunday).

Sometime before nine o'clock on a Sunday morning, ten days after Jesus

REV. WILLIAM L. LUCEY, S.J., an historian, is librarian at Holy Cross College, Worcester, Mass.

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REV. BERNARD J. MURRAY, S.J., is head of the Religion Department at Canisius College, Buffalo, N. Y.

MICHAEL F. MOLONEY is on the English faculty at Marquette University, Milwaukee, Wis.

REV. R. F. GRADY, S.J., is dean of the extension school of the University of Scranton.

ELBRIDGE COLBY is professor of journalism at George Washington University, Washington, D. C.

Christ, the Incarnate Word of God, had ascended from this world of men to the right hand of His Father, a solemn promise was kept in an obscure house in the city of Jerusalem. The keeping of that pledge was as explosive and significant as the prior fulfilment of the first of all promises, the holy one which Almighty God had made in the first garden after the first fall of humankind from grace.

On the Sunday called Pentecost, with a roar as of a mighty and irresistible wind and in a flash of bright flame, the Third Person of the adorable Trinity, that blessed Spirit who had been promised by God's Son, swept down upon the infant Church which God's Son established on earth. The descent of the Holy Spirit ushered in the third and last era in the history of God's mercy toward man.

In the beginning God created man. In the fulness of time God sent His beloved Son, incarnate, among men. At long last God poured out His Spirit upon men. One might ask: what are some of the characteristics of this truly conclusive age or epoch of the Holy Spirit?

The supernatural era in which we live is marked by a certain spiritual subtlety very fitting in Him who is named the Holy Spirit. On that distant Pentecost the strict exigencies of

For the Marian Year read

The Lady and the Sun

by

ELIZABETH DOCKMAN

Whoever said, "Truth is stranger than fiction" should have added "—and far more interesting." Yet, when a true story has been told over and over, the characters tend to become abstractions and the events legends. So much so that, as Chesterton said, we have to stand off a bit (or stand on our head) to see it afresh.

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the moment required that the initial outpouring of God's Spirit be attended by sensational manifestations. There was a rumble as of a whirlwind, there was a licking of cool fire, there was a torrent of bold speech from timid men and a flood of polylingual eloquence from unlettered men. There was high excitement in the streets, with a sudden fierce clamor from thousands seeking to be as and what the inspired speakers were.

Nevertheless, as the need of the hour passed, so passed the more tangible and notable evidences of the new breathing of the Spirit in the lives of men. Now more than ever, and now most fittingly, God is among us as a hidden God. God the Father thundered and blazed upon Mount Sinai. God the Son sat tranquilly, for all to see and hear, upon the mount of the great Sermon. But God the Holy Spirit moves secretly across the wide world, edging questions into men's minds and soundlessly whispering answers, too. Our time is a paradoxical one in which we see God less than ever with our eyes—and possess Him (if so, in His goodness we would have it) more than ever with our hearts.

Fittingly, again, this epoch of the Holy Spirit is an age in which invisible grace is strikingly powerful.

On the day of Pentecost twelve late timid and terrified men stepped out into the streets of Jerusalem and sternly called the murderers of Christ to a reckoning. The startled and uneasy deicides replied (characteristically) with edicts, prohibitions and finally, the scourge. The twelve timid men and their friends brushed aside all such foolishness and proceeded calmly and methodically to convert Greece, Rome, North Africa and greater Asia to their way of thinking.

Today, at a later time in the same era, the situation, as regards the power of unobtrusive grace, is little changed. Unpublicized, of course, goes the very real chastity of so many young Christians, the warm love of God and neighbor that burns under so many plain coats, the true apostolic holiness of so many obscure, unnoted men and women. Granted it is no longer possible, as once it was, to see the Incarnate word passing by in the street or listen to Him speaking in a park, it yet remains not only certain but perfectly clear that Christ kept His word when He said, *I will not leave you friendless.*

Our Saviour sent us a most influential if quiet Friend when he sent us His Holy Spirit.

VINCENT P. McCORRY, S.J.

THEATRE

FLEDERMAUS. Rather late in life your reviewer has learned that one of the important qualifications of an efficient drama critic is longevity. He must have memories to reach back into, experiences that color his momentary judgments. He needs a vintage point of view that enables him to see the pukka productions the second and third times around.

Though your reviewer has achieved an age that prompts his younger associates and taxi drivers to pay him the doubtful compliment of calling him "Pop," he had never seen *Fledermaus* before the New York City Light Opera Company presented it at City Center Theatre. The informative *Matinee Tomorrow*, by Ward Morehouse, covers fifty years of its author's experience as theatregoer and critic. Still, *Fledermaus* does not appear among the F's in the index, nor is Strauss included in the names beginning with S. It seems that there has been no important production of the opera in New York in half a century; otherwise, Morehouse, a theatrical bird dog, would have included its performance.

To your observer, *Fledermaus* is a new opera, less poignant than *My Darlin' Aida*, less exciting than *Carmen Jones*. Still, it has a mellow charm, an ingratiating warmth that resembles the serenity one finds in a ballade by Andrew Lang or a portrait by Sir Joshua Reynolds. It is sentimental, but sentimental is eternal.

The story, as it unfolds in the English libretto by Ruth and Thomas Martin, presumably follows the original storyline, which is the old, old tale of the philandering husband and flirtatious wife getting caught in the same or a similar trap. Each discovering the guilt of the other, they have no reason for future recriminations, living together happily forever after. At least that is what the story would lead us to believe. It is one of the undeniable facts of life, however, that a husband and wife who have been equally delinquent in observing their marriage vows are rarely mutually forgiving.

There is no point in holding an autopsy on the objectivity of the plot; however, since the story is of small consequence, probably never intended to be taken too seriously. The beauty of the opera and the thing that has saved it from obscurity is the insouciance of its music, which Johann Strauss distilled from the spirit of what was perhaps the gayest and most

cost twelve late men stepped out. Jerusalem and orderers of Christ startled and unwell (characteristic prohibitions and The twelve time-holds brushed aside and proceeded easily to converge North Africa and way of thinking time in the same as regards the grace, is little sized, of course. The cast of so many the warm love of that burns under the, the true apostle any obscure, un-men. Granted it, as once it was, word passing by to Him speaking remains not only clear that Christ. He said, I will less.

us a most infl- when he sent us McCORY, S.J.

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gracious capital the world has ever known. It is music that could never be born in a hectic city like Paris, or an arrogant Berlin, a stodgy London or adolescent New York. Still, it appeals to the mature of mind and young at heart whether they dwell in Chicago or Montreal, or happen to be listening to a phonograph while resting on a safari in the elephant country. Needless to say, it is the music that gives the City Center production whatever distinction it may possess. There are some fine voices in the leading roles while many good voices are skillfully blended in the choral numbers. If names must be mentioned, Gloria Lind and Jack Russel, as Rosalinda and Eisenstein, Adelaide Bishop, as Adele, and John Tyers, as Falke, deserve the laurels for their arias, duets and leading of the ensemble singing.

The production was directed by Glenn Jordan, under the watchful eye of William Hammerstein, son of the renowned Oscar II. Dances were supervised by Robert Pagent and costumes were designed by John Boyt. This theatre-goer thanks you, gentlemen, one and all, for giving him his first, and probably last, chance to see a performance of *Fledermaus*. It was a swell treat. THEOPHILUS LEWIS

FILMS

DIAL M FOR MURDER is Alfred Hitchcock's Warner-Colored, three-dimensional screen treatment of a recent Broadway success. It is easy to understand Hitchcock's interest in Frederick Knott's play, which is an example of that all-too-rare phenomenon in the modern theatre—the high-class suspense-detection melodrama. And the old master of suspense has done a generally creditable job of filming it. Almost inevitably, however, the picture suffers from the complaint common to films made from well-constructed plays: the original seems too good to tamper with, yet the qualities which made it effective in the theatre are not so well suited to the screen. As a result the movie, on occasion, has the artificial and constricted look of a photographed stage play.

Nevertheless its ingenious and potentially horrible exposition of a husband's efforts to commit the perfect wife-murder is very good adult entertainment. The husband in question (Ray Milland) is a former amateur tennis player with expensive tastes and no visible means of satisfying

them except those provided by his comparatively wealthy wife (Grace Kelly). When this support appears to be threatened by the wife's undue interest in a writer of detective fiction (Robert Cummings), murder suggests itself as the surest way of providing for future ease and security.

Obviously the husband has a compelling motive for such a crime. The murder therefore must be arranged so that he has a perfect alibi. The scene in which the husband outlines to a seedy confidence man (Anthony Dawson, repeating his stage role with undiminished effectiveness) his plan for murder by remote control, and blackmails the chap into doing the deed, is a masterly clash of unscrupulous minds and a small gem of blood-curdling matter-of-factness.

As it turns out, the wife is made of durable stuff and fights off her would-be strangler with a pair of scissors upon which he falls with lethal effect, and, in 3D, extremely graphic realism. Undaunted, and with a near-genius for improvisation, the husband rearranges a few details and nearly succeeds in getting his wife hanged for murder. He is thwarted at the last minute by a Scotland Yard inspector, played by John Williams of the original Broadway cast, who is the picture's other unmixed blessing. Mr. Williams wanders in at the halfway point and puts the rest of the picture in his pocket. His disarmingly casual and absentminded demeanor gives little initial indication of the inspector's shrewdness and humor or the actor's shrewdly and humorously worked-out portrayal of him. (Warner)

JOHNNY GUITAR is something new, if otherwise far from notable, under the Hollywood sun: a king-size, adult Western designed as a vehicle for Joan Crawford. The story requires her to play the traditional shady lady with the heart of gold who this time is the superhumanly efficient and iron-nerved proprietor of a frontier gambling house. Perhaps to buttress further the picture's back-handed tribute to feminine initiative, her chief adversary is also female, a uniquely psychopathic newspaperwoman (overplayed to the point of burlesque by Mercedes McCambridge).

A great many things happen in the course of the film. For one, Miss Crawford, clad in a white gown, nearly becomes the best-dressed victim of a lynch mob. Finally the two ladies shoot it out in approved Western style. Most of them are twice as large as life and three times as ridiculous, and the unfortunate males (Sterling Hayden, Scott Brady) are given short shrift by the script. (Republic)

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CORRESPONDENCE

Catholic lay teachers

EDITOR: May I congratulate "Annette Cronin," author of "Catholic schools need lay teachers" (AM. 4/24), and the editors of AMERICA for their consciousness of a vital problem facing Catholic education today?

The author gave voice to my own thoughts and, I am certain, to those of numerous lay teachers. Like public-school teachers, we lay teachers in Catholic schools are deserving of proper professional status. We should be able to feel that we are a part of our individual schools and of Catholic education.

M. B.

Arlington, Mass.

EDITOR: Our Holy Father told the Fifth Inter-American Congress on Catholic Education in January that good teachers, with high professional competence and exemplary Christian virtues, are the secret of good schools. Yet how little is done to prevent the loss of such teachers in the field of Catholic education.

Catholic lay teachers are a *need* in the future of Catholic education. The sooner this fact is recognized and provision made for equitable professional and financial programs, the sooner the exodus of young, promising Catholic teachers from the system will be prevented. Many such young men and women, after serving for a year or two in Catholic elementary or high schools and maturing into skilled and competent teachers, must leave, usually with reluctance, in order to find some degree of security elsewhere.

Jersey City, N. J. READER

Unemployment benefits

EDITOR: In a recent issue (5/8) you discussed the widely publicized investigations which five (unnamed) States made of their unemployment compensation programs. You thought that my book *The Problem of Abuse in Unemployment Benefits* cast doubt on these investigations.

You could not have known that one of the five States was California, and that the detailed results of its investigation—the most complete of the five—are given in my book (Appendix V). There I say regarding the California technique: "It promises to be the single most important step taken in the direction of obtaining adequate information on improper payments."

I have been in four of the five States referred to, have talked with the technicians who did the work and

have examined their data in its original form. The data seemed to me to be consonant with the major conclusions I arrived at in my study: 1) we do not know the facts, and 2) there is reason to think we ought to.

The first conclusion is weakened but still holds. The current investigations are throwing much more light on the problem. But unless the States continue the sampling study for six months or a year, the resulting data will still be fragmentary and its significance uncertain. California is continuing its random sampling. But from my recent swing through a dozen States (in connection with another study) I should judge that California may prove to be exceptional.

My second conclusion has been considerably strengthened. The apprehensions which I expressed in the book (and which, oddly enough, have been almost ignored in the reviews of it) find more, not less, basis in the results of the current investigations.

(REV.) JOSEPH M. BECKER, S.J.
St. Louis, Mo.

Recordings column

EDITOR: Though not much given to writing letters to the editor (even when I feel I should), I would be more than dilatory were I not to say a word in praise of your recently inaugurated "Recordings" section conducted by Phyllis W. Glass. After two appearances it has become for me an essential feature of your magazine.

It is obvious that Miss Glass is a person of sound professional knowledge whose judgments can be relied upon. Her introductory article on high-fidelity equipment was the first clear and simplified explanation of this that I have read. As an amateur record enthusiast I feel that there is a great need for more attention to recorded music in the Catholic press, and it is gratifying to see AMERICA taking the lead in such a highly satisfactory fashion.

JOHN M. CONNOLY

Old Greenwich, Conn.

Good word

EDITOR: Thanks for the \$64 word (AM. 5/8, p. 156) which had even the elephant pricking up his ears. "These solutions may never be *apodictic* and final; but some solutions must be adumbrated before the missionary can go forward" (emphasis added).

M. E. McLAUGHLIN
Los Angeles, Calif.